

OCTOBER 16, 1943

Periodical

AMERICA



RURAL LIFE NUMBER

Farm and Labor

Benjamin L. Masse

Farm and Congress

J. T. White

Farm and Home

Helen Tiernan

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PAUL S.
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MARY
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A RETURN TO WEIMAR

Hubertus zu Loewenstein

THE GOSPEL IN ONE WORLD

Francis X. Clark



A CATHOLIC REVIEW OF THE WEEK

VOLUME LXX

15 CENTS

NUMBER 2

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

OCTOBER 16, 1943

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WHO'S WHO

PRINCE HUBERTUS ZU LOEWENSTEIN, a visiting Professor of International Relations for the Carnegie Foundation for International Peace since his flight from Nazi Germany in 1933, studied law and political science at the Universities of Munich, Hamburg, Geneva and Berlin. He has written extensively for foreign and American journals, and is at present working on his second book, *History and the Germans*. His article explains the still-existing framework for a fully democratic Germany, the Weimar Constitution, within which he feels the Four Freedoms might be accorded to a liberated Germany.... BENJAMIN L. MASSE, Staff member, leads off this year's Rural Life Symposium. The plight of farm workers on some of the famous Del Monte farms suggests some stimulating reflections on the right and the practical necessity of agricultural workers to organize, if they would avoid growing peonage.... J. T. WHITE, a Kansan familiar at first hand with rural economic problems, gives us a bit of democratic America in action, as he describes how Senator Capper holds his open-air meetings at Topeka, where his farming constituents can speak their piece as to what's wrong, what's right with the Administration farm policy.... HELEN TIERNAN is the pen-name of a Wisconsin teacher-writer who tells a personal story how "back to the farm" literally rejuvenated one family.... FRANCIS X. CLARK has studied and taught in our American mission field in the Philippines. He speculates, with history to back him, on future mission expansion through the airways.... SISTER M. JEREMY, O.P., who will introduce many of our readers for the first time to the charm and freshness of a medieval poem on Our Lady, is a professor at Rosary College, River Forest, Ill.

COMMENT ON THE WEEK

Tax Proposal. Following discussions with leading members of the House Ways and Means Committee and the Senate Finance Committee, the Treasury announced its program for raising an additional \$10,650,000,000 in taxes. The bulk of this revenue would come from a raising of the present rates on individual incomes, together with a lowering of exemptions for married persons and dependants from \$1,200 and \$350 to \$1,100 and \$300 respectively. This, Treasury experts estimate, will account for \$6,610,000,000. A rise in the rate on corporation incomes from 40 to 50 per cent is calculated to produce another \$1,100,000,000. Estate and Gift taxes would produce an additional \$400,000,000 through paring the present exemption of \$60,000 to \$40,000. The remaining \$2,540,000,000 would be raised by stiff increases in excise taxes on distilled spirits, beer, wine, cigarettes, cigars, tobacco, general admissions, cabarets, bowling alleys and billiard tables, transportation and communications, jewelry, furs and other luxuries. There is no provision for a sales tax. The Victory Tax is integrated into the regular income tax and the withholding levy against the taxable part of wages and salaries is boosted from 20 to as high as 30 per cent on some incomes. Of the \$10,650,000,000, the Treasury would refund \$3,560,000,000 to individual taxpayers after the war. This, of course, is just another way of saying that the new tax bill incorporates a provision for forced savings—a salutary measure which the Treasury has consistently opposed for the past two years.

Stiff but Reasonable. These proposals appear, after a necessarily cursory study, to constitute a sound program both for raising revenue and for tightening anti-inflation controls. This year, individual income payments will amount to \$142,000,000,000. After allowance is made for personal taxes and non-tax payments—estimated at \$16,000,000,000—and consumer expenditures of \$88,000,000,000, it is thought that consumers will still have \$38,000,000,000 of spendable income in excess of available goods and services. Considered collectively, therefore, the nation can stand heavier income taxes. But these must not be permitted to fall on the low income groups, already sharply squeezed by the increase in the cost of living. For this reason, the Treasury proposal to lower exemptions on married couples and dependants may be pushing taxation a step too far. With corporate net income for the first half of this year up from 12 to 14 per cent over the first six months of 1942, there should be little opposition to the proposed 10 per cent increase in the corporate-income tax. Similarly, the reduction of exemptions for gift and estate taxes from \$60,000 to \$40,000 is tolerable and justified, at least as a wartime measure. With the stiff rise

in excise taxes, few will be disposed to quarrel. On Saturday, October 3, spectators at the Belmont Park racetrack in New York invested \$25,000,000 in war bonds to gain admission, and then bet another \$2,500,000 at the mutuel windows. With that kind of money about, people who want luxuries and peacetime diversions should rightly pay for them. All in all, the Treasury proposals seem economically sound and socially desirable. In considering them, Congress ought to have in mind the needs of the nation rather than what is politically expedient.

Italian Unity. However great may have been the sins of the Italian nation—the attacks on Ethiopia, Albania, on prostrate France and unoffending Greece—those sins are now being abundantly expiated. Her cities the target of bomb and shell, her art treasures stolen and ravished, her land become a battlefield by choice of the German invader, her people starving and in fear of their lives, Italy is paying an awful price for the pride and folly of Mussolini. In this picture of a nation's travail, there is, humanly speaking, only one hopeful aspect—the growing realization among Italians that the political quarrels which divide them must cede first place to the instant necessity of driving the Nazis from their land. Our military authorities long ago realized this, and just as they dealt with Admiral Darlan, so now they are dealing with Marshal Badoglio and the House of Savoy. This policy of subordinating ideology to military necessity has infuriated our professional "liberals," who profess to see in it a base conspiracy to place reactionaries in control of postwar European governments. Such criticism is nonsense, of course, but very dangerous nonsense, since propaganda of this kind is apt to influence politicians and lead to needless sacrifice of human life. Accordingly, the forthright pronouncement of Count Carlo Sforza, Italian liberal leader, that he regards "it almost an act of treason against Italy to oppose the Badoglio Government as long as it organizes and leads war against Germany," is a hopeful and salutary sign. It probably will not impress Max Lerner and the doctrinaires on the *Nation* and the *New Republic*, but all true sons of Italy will hail the statement as a basis of unity. With the Nazis on their necks, the Italians have no time for fratricidal strife.

The March on Rome. The armies are marching on Rome. Blood may flow again. A Pope may again be carried off, prisoner and hostage. A Pope may again be martyr. But the ghosts of history that haunt every stone of the Eternal City would tell us that armies are forever marching on Rome. Time and time again blood has trickled and flowed between the cobblestones of Rome's dark, narrow streets. The torch has often been set to historical

monuments and architectural gems. Horses have been stabled in church and sanctuary. Fire and pestilence have periodically purged the capital of Italy. Popes have fled, Popes have fought, Popes have been imprisoned and sent into exile, Popes have been slain. Yet, Rome has always risen from the ashes. Churches have been rebuilt and rededicated. The Papal gold and white have always climbed again to the flagstaffs of Vatican City. Once again armies are marching on Rome where flies a flag that Pius XI, in the days of Hitler's triumphal visit, proclaimed "hostile to the Cross of Christ." This time the armies are coming to free Rome from a pagan Cross, to release the Prisoner of the Vatican, to save Rome from desecration. All the world, almost all the world, looks on with sympathy for the imprisoned Pope, with a prayer for Rome's deliverance, with admiration for the tireless, fearless figure who, more than any man in the world, symbolizes for suffering Italians their hope of freedom.

Ethically Neutral. John Chamberlain, in his review of *The Fruits of Fascism*, (New York Times, Sept. 30) by Herbert L. Matthews, hits off a striking paragraph of educational thinking.

. . . Fascism attracted a whole generation of "giovinezza," of Italian youth, because it promised idealistic things. It ended in a caricature of everything that youth could reasonably desire. Fascism got its élan by making a cult of "action." It has ended by drying up the springs of action in the Italian character. By this time it should be apparent that "youth" and "activity" cannot be moral or philosophical touchstones. For such concepts as *giovinezza* and the cult of "strenuousity," of "living dangerously," are ethically neutral; they can be used to good or evil ends.

A generation brought up on ethically neutral concepts ends in frustration. It is a generic truth, and it fits America no less than Italy. We must bring up our youth, on ethically *good* principles, not on neutral concepts. Whence it follows clear as day that our schools must eliminate all those "ethically neutral" and "evil" concepts of living that are so often reported as issuing from the classroom. We know well enough what are *good* concepts, what are right and just and eternally true. Fascism is not simply something to defeat in the enemy. It is a canker within. And if America is wise it will insist on postwar education that is not "ethically neutral" but ethically *good*. There is the key to our tomorrow.

Temperance League. Cardinal Villeneuve of Canada is applying an unusual word to the use and possession of property. "Temperance," he suggests, "may be more needed than anything else by the capitalists and possessing class in dealing with social questions." The idea, of course, is not new. It is the constantly preached stewardship of wealth. Neither is the word new. We all, if we do not practice, at least believe firmly in temperance in eating, temperance in drinking, temperance in talking. The intemperate man is a glutton, a drunkard, a big mouth. All of them, except perhaps those addicted

to intemperance in speech, are thoroughly ashamed of themselves in their saner moments and even realize that they are social menaces. About money, however, we feel differently. There has been such a false glamor attached to the very possession of money that it has become almost an end in itself, and men are even judged merely on their ability to amass money. If Cardinal Villeneuve succeeds in disrobing the financial intemperate of the glamor that attaches to the mere possession of wealth, and shows him nakedly as a dollar drunkard or a gold-glutton, his will have been an important contribution to social education. What is a dollar drunkard, a gold glutton? The man who amasses and amasses (repeat that word often enough and it begins to have a funny sound) just for the sake of amassing. The man who clings tightly to his possessions and to the belief that "this money is mine and I can do as I please with it." The man who believes, in industry and business and finance, in the survival of the fittest. The temperate ideal is the desire to gain honestly what is necessary for decent, complete, human family living. The man who possesses far beyond that measure is a temperate user of wealth only if he realizes that he has an obligation to put his surplus wealth to a social use. Oh, for an apostle of financial temperance of the stature of Father Matthews, the Irish Franciscan of Total-Abstinence fame.

Jobs, Jobs, Jobs. Men in service put first among all their post-war desires a job. A recent Gallup Poll finds that a majority of all Americans consider jobs for all our primary post-war problem. Eric Johnston, President of the Chamber of Commerce of the United States affirms, as either prophecy or policy, that the nations of the world will never again go back to mass unemployment. Behind the much-publicized "sick" milk strike in New York was the spectre of a lay-off for nine hundred men. (Such a fear has been known to make men sick.) Conscientious, down-to-earth planners in the City of Albert Lea, Minn., recently conducted a practical study of their post-war problems and prospects, taking as their objective "a job paying a living wage for every worker who wants one." Their very careful investigations led them to foresee 593 workers unemployed out of a total of 6,571, or a little more than nine per cent. Now they will tackle the problem of planning jobs even for that nine per cent. It does seem that a similar study could be made in every city of the United States, or better still in every plant and factory in the United States. In this program Management and Labor could certainly study, plan and work together, even to the extent of building up a joint "cushion fund" to carry the unemployed over what promises to be the bleak period of reconversion to peace time industry immediately after the war. If employers and workers will not cooperate wisely to this end, the Government after the war will be either the world's biggest employer or the world's best Santa Claus. In neither role does the Government present to the American public a particularly gratifying picture.

Fear of the Lord. A most damning admission about our secular education was made recently by a secular educator. Addressing a meeting of the New York State Congress of Parents and Teachers and commenting on the statement of FBI's special assistant, Edward C. Kennelly, that girls' delinquency is up sixty-four per cent, a dean of a girls' school said: "Teachers do not talk about religion because they're afraid of it." What a pathetically ironical situation for "educators"! The most important thing in life (for "it is love that rules for aye," only it is God's love), schools are supposed to prepare for life, and strange fears render teachers and system mute. This is not the fear of the Lord that is the beginning of wisdom; this is fear of truth that breaks faith with children and the parents; that throws students out into a troubled world, so much flotsam for the whirlpool of delinquency. Milquetoasts about religion cannot break for children the strong bread of living.

H. G. Wells. The *Catholic Herald* of London reports a new book from the pen of the great glorifier of modern science and of the golden age of the future when the world shall finally have organized its brains. The new work is a diatribe against the Catholic Church, the last obstacle to enlightenment. According to Mr. Wells, "Roman Catholicism is a broken and utterly desperate thing, capable only of malignant mischief in our awakening world. The Pope is now only the head of about fifty millions of semi-illiterates scattered about the planet, trailing after them a blind, entirely ignorant multitude of Faithful." It should be encouraging to Catholics to see that at the end of a long career of campaigning in the name of "Science" against any idea of the supernatural, Mr. Wells, now seventy-seven, has no ammunition left other than hysteria and name-calling. But English Catholics themselves raise another consideration. What will be the effect of books like this one upon the troops now advancing upon Rome, and what if a copy were obtained by German Intelligence and circulated in translation as the viewpoint of the United Nations?

Saints for Soldiers. Soldiers and Saints have always been pals. At the present time the Metropolitan Museum of New York is offering a display of statuettes and paintings of Saints who have been the soldiers' friends through the ages. Of course St. Michael with his flaming sword is there, and St. George eternally spearing his dragon. There, too, St. Florian, patron of fire-fighters, St. Barbara, patron of gunners, and St. Christopher who guides with fine impartiality jeeps and tanks and trucks and ships and planes. St. Roch is still tenderly watching over the wounded, and St. Nicholas maintains his fondness for men of the sea. St. Sebastian has a place of honor and St. Joan of Arc and St. Catharine who might well be patron of the WACS and WAVES and SPARS and the ladies of the Marine Corps and all the women of our many auxiliaries. And let us not forget the Roman soldier who spoke the words immortalized in the Holy Sacrifice of the Mass, "Oh Lord, I am not worthy. . . ."

UNDERSCORINGS

MOST Rev. Francis J. Haas, widely revered Chairman of the President's Committee on Fair Employment Practice, has been appointed to the See of Grand Rapids, Michigan.

► Causes of beatification are in process at present for four saintly Popes, Innocent XI, Benedict XIII, Pius IX and Pius X.

► Non-Catholic papers of Finland continue to extol the recent Papal plea for a just peace. Among them *Kolina* had this to say: "In the fight for a true and just peace which the Pope conducts, on his part and in his own way, we confess that we are brothers in arms."

► Sitting as the Bishops' War Emergency and Relief Committee, the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference offered \$350,000 to Pope Pius XII for distribution among all distressed peoples.

► Peculiar interest attaches to the fact that the Soviet Government has allowed the Free German Committee to sponsor religious broadcasts over the Moscow Radio.

► Nazi authorities have sent to German imprisonment the blind Belgian Franciscan priest, Father Agnelli, who did much for the blind in Belgium.

► Formal excommunication has overtaken Léon Degrelle, head of the Belgian anticlerical Rexist Party, for his forcible removal from church of a Namur priest who was saying Mass and refused Communion to Degrelle.

► A Nazi-sponsored broadcast to the Italian people orders them to desert all clergy who are hostile to the new Mussolini Fascist régime. As reported by the N.C.W.C. *News Service*, the warning read:

Desert the churches where they officiate or pray. To turn your backs on their confessional and their altars is not an insult to the cult or indifference to the faith. Instead, it is an act of honoring the Fatherland, an act of faith toward the Republican Fascist Fatherland.

► Quebec is celebrating the 275th anniversary of the founding of the Minor Seminary (Petit Séminaire) begun in 1668 by Bishop Laval. The school has 100 professors and approximately 1,000 students. Meanwhile we have the happy news that the Canadian Catholic Historical Association now has almost 700 members.

► Miss Agnes G. Regan, a pioneer in founding the N.C.W.C., and a foremost woman leader in Catholic Action, died recently in Washington, D. C. In the funeral oration Rt. Rev. Msgr. John A. Ryan, with whom she cooperated in much important social action, said of her: "Not only did she enrich her own spiritual life, but she exercised a vast authority over the minds and hearts over all those who were moved by her example."

► *Religious News Service* reports the Mormon Church, in general conference at Salt Lake City, as warning aged members of the church against accepting relief from public agencies. Their doctrine places responsibility for the care of the elderly "first on their children, then on the priesthood, and finally on the bishop and the church welfare department."

THE NATION AT WAR

IN the week ending October 5, the military situation in Europe has cleared. The Germans are defending the Dnieper River including at the south end a large area on the far side.

Between the great cities of Kiev and Dniepropetrovsk the river separates the contending armies. Some Russians have crossed by flying over during the night, but they have not been able to advance.

The new German line is about the same as the one which, it is alleged, was recommended in autumn, 1941, as the proper one to stop at. It is charged that Hitler refused to accept this advice and insisted on going on.

It remains to be seen whether the Dnieper line can be held. The north part towards Leningrad has been repeatedly attacked and has remained substantially unchanged for two years. The south end, which as pointed out, is across the Dnieper, has been heavily attacked for ten days, and is holding so far.

That the German retreat in Russia was planned is indicated by reports from Swedish observers that the Germans removed the farm animals, tools, and about everything movable from the large area from which they withdrew. German reports claim that thousands of inhabitants went with them. These presumably include those who have reason to fear Russian vengeance.

In Italy, fighting occurred around Salerno to include September 27. That night the Germans pulled out. The inhabitants of Naples, thinking the Allies were close by, started a premature celebration, which included shooting stray Germans. The latter sternly suppressed the demonstration. The Allies followed the retreating Germans slowly, and arrived in Naples on the morning of October 1.

There was no fighting within the city, other than sniping between Fascists and anti-Fascists. The port and railroad districts were found to be devastated from bombing by the Allies and demolitions by the Germans. The residential sections had not suffered much. The water supply had been destroyed a week before the Germans left; but by whom is not yet known.

Kos is a small island in the Aegean Sea. It had an Italian garrison. After Italy surrendered, British troops flew to Kos, and have been there since. Similarly they went to Leros, an adjacent island. The Germans have started an offensive to drive the British out of Kos. As Leros is important, being a naval base, an attack on that island is to be expected in the near future.

Far off in the south Pacific, Australian troops of General MacArthur's command have taken Finschhafen, thereby completing the reconquest of a substantial part of British Northeast New Guinea.

Improved German submarines are once again raiding shipping lanes. They do not dive to escape from planes, but fight back with guns. They have a new type of torpedo, believed to have remote radio control, by which it can be kept moving until it hits something. This is a dangerous weapon.

COL. CONRAD H. LANZA

WASHINGTON FRONT

SIGNS multiply that this Congress, in its present post-vacation mood, is a very different Congress from what it was before. For one thing, it is wearing mourning for having passed the Connally-Smith bill, which was generally tagged an anti-labor bill. Organized labor is still against it, but for the reason expressed by Phil Murray that it is making almost impossible Labor's no-strike pledge, since it justifies, and forces the War Labor Board to justify any wild-cat strike which some disgruntled minority wants to pull.

As the bill passed the Senate, it was principally a measure to give legal sanction to the WLB, but when Congressman Smith got his hands on it in the House, he forced into it all the half-baked and emotional grudges he had been cherishing for years. But now the bill has back-fired. The big-business men are letting it be known that they do not like it, either. They seem to agree that it has intensified rather than quieted industrial strife. The bill is in order to be repealed.

Congress also has on its hands the question of drafting pre-Pearl Harbor fathers, and seems somewhat amazed that it will have to take the onus of this unpopular measure, instead of the Administration, as in the past. The debate on the subject has been on a high level, but the principal difficulty seems to be its unreality. Senator Maybank printed in the *Record* a careful tabulation showing that 115,397 men of ages 18-37 are in the civilian government service, but how many of these are indispensable is hard to find. Senator Wheeler and others alleged that several hundred thousand young men have been deferred in industry as a favor of draft boards to their families. But this also is cloudy, for nobody knows how many there are, or if they also are indispensable. On October 6, the Senate passed a substitute for the Wheeler Bill which permits the induction of parents, but increases allowances for their dependents. It calls also for weeding out dispensable men in industry and Government service.

Another matter which Congress finds on its hands instead of the Administration is the question of excessive profits in war industries. A big lobby is trying to repeal the renegotiation of war contracts and the House Ways and Means Committee has been having hearings on it. The repeal is not likely to go through, for evidence so far has shown some extraordinary profits after taxes, a good part of it in fantastically high increases of executive salaries, especially in companies that are closely owned. There is also good reason to believe that many companies are hoarding away what Under-Secretary Patterson called "seed money," credits that will enable them to weather the post-war let-down by paying unearned dividends. He estimated the total figure of such reserves from profits as forty-two billions by the end of 1944.

And of course, there lies behind all this the most burning question of all: what are we going to do about manpower, but more about that later.

WILFRID PARSONS

A RETURN TO WEIMAR FOR POSTWAR GERMANY

HUBERTUS ZU LOEWENSTEIN

[*IN any discussion of the future peace, the problem of the political framework of postwar Germany holds obviously a prominent place. No completely satisfactory plan has yet been devised. But it is better to suggest imperfect plans than to offer none at all. From each proposal something can be learned, if no more than an understanding of the scope and complexity of the issue. It is with this in mind, therefore, that we publish Prince Loevenstein's plea for reviving the Weimar Constitution.*

—Ed.]

IN all the wrangling about the inner structure of postwar Germany it seems to be generally overlooked that this is hardly a matter open for discussion. With the ousting of the Nazi usurpers, the rightful order of the German Reich will again emerge: a democratic Republic with a valid, internationally recognized Constitution adopted at Weimar on August 11, 1919.

This Constitution, though violated for ten years by a rule of terror, is still binding for all Germans who do not, like Hitler and the Nazi leaders, want to become guilty of treason.

It is equally binding for the United Nations pledged to fight for the restitution of lawful government. United Nations authorities, should they receive charge of German territories, can either be purely military; then, according to international law, they are bound to respect the legal structure of the country in all but military matters. Or they intend to exercise civil functions as well; then their task can consist only in helping the people to clear away the remnants of National Socialism so that the undiluted democratic Constitution can once more operate. They may not impose civil government in contempt of the Constitution, lest they should be suspected of a policy of conquest and annexation excluded by the Atlantic Charter.

The Constitution of Weimar is by no means an obsolete document or, as some believe, an unrealistic counsel of perfection thought up by professors and idealists. It is the realization of the age-old longing of the German people for unity, freedom and justice, for which the Revolution of 1848 was waged and which the Revolution of 1918 achieved and successfully defended against reaction and the demands of the extremists.

When the Emperor and all supporters of the old order deserted their posts in the hour of collapse, the Social Democrats, repressed and despised for so

long, stepped forward to form a Provisional Government and to lay the groundwork for a National Assembly to be elected on the broadest possible foundation.

Faced by almost overwhelming difficulties at home, the new Government remained without the support it had been encouraged to expect from the Western Powers. The Republic was weakened, almost as if intentionally, by nine months of peacetime food blockade, by the frustration of Austria's clearly expressed desire to join the democratic German Reich, and by the forcible attempts at separating the German North and South and setting up puppet states in the Rhineland. Culminating in the revengeful peace treaty, such policy has done much to make the protagonists of republican government and international understanding lose face before their own people, while aiding all reactionary and militaristic elements.

Yet, in spite of the Versailles *danse macabre*, of unparalleled misery and local civil wars, the Weimar Constitution, the most democratic and progressive ever conceived, succeeded in maintaining itself against all its inner foes. The nationalistic Kapp Putsch of 1920 was defeated, though it had occupied Berlin, because the German people wholeheartedly responded to the Government's call for a general strike. The Hitler Putsch of 1923 was quashed with ease. When in 1931 Reich Chancellor Dr. Heinrich Bruening opened negotiations for the restoration of the Hohenzollern monarchy, he had to proceed with the utmost secrecy, for he was aware that the overwhelming majority of the people stood loyally by its democratic Constitution and would have nothing of dictatorship or monarchy.

The Republic, after surviving the frightful inflation period, had led the country to economic and political stability with a speed surprising to native reactionaries and foreign observers alike. In those years the social and intellectual progress of Germany won again the sympathy and respect of the entire world. Under the leadership of the late Gustav Stresemann many remnants of the war had been liquidated and new avenues of international understanding opened. The Locarno Treaty, the evacuation of the Rhineland, and the prospect of a United States of Europe as envisaged by Aristide Briand, Sir Austen Chamberlain and Dr. Stresemann mark the three most striking successes of Republican foreign policy.

It is a matter of historic record that it was not

by the will or consent of the people that, in 1933, the Weimar Constitution was brought into eclipse. It took a combination of the economic world crisis, the blindness of the extreme Left, the weakness of the Social Democratic leadership, the conniving of the Center Party and the disloyalty of high government circles to establish the National Socialist regime.

After Hitler, then as always leader of a minority party, had been made Chancellor, many thought that the Weimar Constitution was no longer of any but historic interest. It was relegated to the textbooks, and in survey courses on government teachers liked to explain that it had failed because it was "too" democratic.

The fact is that not even the Nazis, though violating the Constitution in every essential part, dared to abolish it formally. In their desire to appear a completely legitimate government, Hitler and his associates went even so far as to take the oath of allegiance. This, by the way, will simplify their impending trials considerably, for it will solve the much discussed problem of their criminal status. They will be tried and punished by German courts according to the Constitution and laws of the Weimar Republic, for treason, murder, arson, robbery or whatever crimes they have committed.

To make loyalty to the Weimar Constitution, in principle and practice, a condition for the recognition of any German national committee or government is of additional importance since the publication of the manifesto of the Free Germany Committee in Moscow. It pledges itself to a program of political and social democracy that paraphrases the essential provisions of the Constitution. Unfortunately, the Western Powers have so far failed to promise to post-Hitler Germany its own democratic State, and German groups in the United States and Great Britain are therefore still hesitant to pledge themselves to Weimar as the only legitimate platform. The anomalous situation has thereby arisen that while Soviet Russia has made a conciliatory gesture towards democracy, England and America seem to ignore the very existence of the people and to forget that democracy is government by the people.

It is only by recognizing Weimar as the existing lawful order of Germany that at the fall of Hitler one can avoid utter confusion leading to anarchy and civil war, which, whatever military measures may be envisaged, would make the hope for international stability illusory for years. At present, the widespread fear of that anarchy, of servitude under foreign powers or even national annihilation, is the most potent psychological weapon left to the Hitler Government. Should the United Nations, in collaboration with the republican German exiles, invoke Weimar as the hoped-for alternative, it would become the rallying point for countless millions in Germany itself. The enemies of the regime would then know not only what they are fighting against, but, more important, what they are called to fight for.

With the overthrow of National Socialism from inside, an event likely to occur in the near future,

this would be the yardstick by which to measure the democratic sincerity of any new government: abolition of all Nazi legislation; dissolution of the Party and all its subdivisions; abolition of racial, religious and political discrimination; restoration of the full code of civic and political liberties and recognition of international law as a binding part of German public law, as provided by the Constitution.

Obviously, the events of the last decade will necessitate legislation that takes the tremendous social and economic changes into account. For this the Constitution, whose farsighted program of social and industrial democracy could only partly be realized after the last war, provides the necessary legal means. The emergency powers of the Government, as contained in the famous article 48, must be drastically curtailed. In the article's present form, these powers were always a menace to popular freedom.

Proportional representation, which has led to the disastrous multi-party system, should be amended, in line with the more stable Anglo-American electoral principle. Also, instead of its present territorial structure of one large and seventeen small States, the coming Germany, as envisaged by Republican experts long ago, should consist of ten or twelve "Reich Lands" about equal in size, their borders no longer drawn in accordance with outlived dynastic development but by ethnic and economic considerations. A thorough land reform should reduce the economic power of the landed class and provide space for a healthy peasantry, peaceful by its very nature. German industry must be placed under the control of the people, workers, managers and consumers.

The program of peace and international solidarity, of economic and political collaboration of all peoples contained in the Weimar Constitution would be the basis for the reintegration of the country into the family of nations. The manifest loyalty of the millions of Christians, under the leadership of their Bishops, priests and ministers, to the ideals of Weimar, and the resistance of labor, of the peasants and other large sections of the population to Hitlerism will afford a sound and trustworthy foundation for the Second Republic.

With the necessity for subjecting the whole of Germany's inner administration to the dictates of Gestapo-Chief Himmler, the final proof for the disintegration of the regime has come forth. A truly wise and well advised foreign policy of the Democracies could transform the rebellious situation into the German revolution. But does past experience warrant the belief that to hope for such a policy is more than wishful thinking?

"To renew the Reich in freedom and justice, to serve inner and outer peace and the progress of society"—this was the goal set forth by the Weimar Constitution, betrayed, scorned, desecrated, and yet in its ideas of humanism more alive than ever. The longing is great among the oppressed to take up again the worthy task of republican renewal, and there is still faith in Germany that this time world democracy will live up to its own creed of freedom, not for some peoples only but for all.

SOCIAL JUSTICE FOR FARM LABOR

BENJAMIN L. MASSE

FOR reasons best known to themselves, the half-dozen metropolitan newspapers which daily reach my desk failed to carry one of the most interesting cases yet to come before the War Labor Board. For the benefit of those of our readers who depend completely for news on the metropolitan press I shall report the case in outline here and append a reflection or two.

The California Packing Corporation, whose Del Monte products are extensively advertised and whose stock is traded in Wall Street, owns, among many other properties, two canneries at De Kalb and Rochelle, Illinois. For some time, the United Cannery, Agricultural, Packing and Allied Workers of America (CIO) has been conducting an organizing campaign among the employes of these canneries. Last month the drive came to a climax with a National Labor Relations Board election. The union won by a vote of 626 to 112.

Now, the California Packing Corporation has other properties in the De Kalb and Rochelle area. It farms as well as cans, and on its broad Illinois acres are employed some 150 year-round farm hands. Organizers for the United Cannery, Agricultural, Packing and Allied Workers sought out these working farmers and suggested they might better their wages and working conditions by forming a union. The farm hands liked the idea, and, emulating their brothers in the canneries, organized a bargaining unit and called on their corporation employer to talk over a contract. But the California Packing Corporation refused to bargain, taking refuge behind the fact that the Wagner Act does not cover agricultural employes.

Rather than violate labor's no-strike pledge, the union carried the case to the War Labor Board. The question was whether the War Labor Board, under its broad wartime powers, could assume jurisdiction in this dispute. Said Donald Henderson, President of the UCAPAWA, at the WLB hearing:

The issue in this case is clear. If the Board does not take jurisdiction, these farm workers will be prevented from working at top efficiency on a vital war job. Those who oppose WLB jurisdiction are in effect advocating a strike, since they offer no alternative means of settling this dispute peacefully.

But Mr. Preston B. Kavanagh, lawyer for the California Packing Corporation, objected to this reasoning on two counts: 1) he asserted that the no-strike pledge, given jointly by labor and management in the wake of Pearl Harbor, was not binding for agriculture; 2) he contended that since the Wagner Act afforded no guarantees to agricultural workers, the War Labor Board could not possibly have jurisdiction in the case. In this position he was stoutly sustained by representatives of the

Farm Bureau Federation, the National Grange, the National Farmers Cooperatives and the National Milk Producers Federation.

Thereupon the majesty of the law entered the case in the person of William H. Davis, Chairman of the War Labor Board. Mr. Davis rebuked the Corporation's lawyer for asserting that the no-strike pledge did not cover agriculture. He explained to him that the United States was at war, and that the no-strike pledge was a national policy intended to insure continuous production at a time of grave peril to the country. With regard to the contention that WLB had no jurisdiction over this case, Mr. Davis said bluntly: "Your argument that it is forbidden by the Wagner Act does not impress me at all; no one in this country can question the right of workers to bargain collectively."

Thus far the news story which the newspapers strangely ignored. I say strangely, because this dispute involves some very significant issues, and, as time goes on, more will be heard of it.

In the first place, there can be no question of the growing need for labor unions in the present stage of American agricultural organization. Some of the most exploited people in this country are the farm hands and share-croppers employed by agricultural corporations and large commercial farms and plantation owners. They constitute a new twentieth-century proletariat, and their suffering and degradation are one of the worst blots on the record of our machine civilization. A few years ago, John Steinbeck's *Grapes of Wrath* shocked the urban novel-reading public, but there is nothing in that book that can not be substantiated in the files of the LaFollette and Tolan Committees. Indeed, back in 1931—how long ago that seems!—Pius XI called the world's attention to the plight of the agricultural proletariat. "There is an immense army of hired rural laborers," he wrote in *Quadragesimo Anno*, "whose condition is depressed in the extreme, and who have no hope of ever obtaining a share in the land." The Vatican, as is well known, is not given to exaggeration, and when Pius XI said that the condition of the rural proletariat "is depressed in the extreme," he meant just that. If industrial workers have to organize to better their lot and obtain justice, the need is no less acute for their brothers on the farm.

In the second place, it is distressingly clear that the efforts of farm workers to form unions have been and will continue to be opposed by the powerful commercial farm interests in this country. The argument advanced by the California Packing Corporation's attorney in the Rochelle and De Kalb cases is revealing. The Wagner Act does not cover farm workers. But in the present case there is question of bargaining with organized farm workers. Therefore, he pleaded, the War Labor Board has no jurisdiction in the case.

Whether the War Labor Board can legally assume jurisdiction in a labor dispute not covered by the National Labor Relations Act is, I am afraid, a debatable proposition which will have to be decided by the Courts. The authority over wartime labor disputes delegated to WLB by the President

is very sweeping, and Mr. Davis is obviously convinced that it is broad enough to cover agricultural labor problems. But the producer of Del Monte products is unconvinced, and so are the powerful farm organizations which intervened in the case. Only the Courts can decide the issue with finality.

I am interested here, however, more in the broad assumption which underlies the Corporation's position than in the legal problem which it raises. By refusing to bargain with its organized employes, unless compelled to do so by law, the Corporation appears to assume that workers do not have a natural, God-given right to organize for purposes of collective bargaining; or that they possess this right only to the extent that they are able to sustain it by economic force. If the Corporation bargains with them, it will do so solely because either the Wagner Act or their economic strength forces the issue. In other words, the position taken by the Corporation shows no appreciation of the fact that the Warner Act merely gives *legal* recognition and protection to a *natural* right which every employer is bound in conscience to respect.

One hears it said sometimes that the state need no longer give special protection to the right of workers to organize, since employers have changed their minds on this point and generally concede this right. Maybe they do. Certainly, a number of them admit it today who denied it a decade ago. But by and large I prefer to remain skeptical. There are still too many California Packing Corporations in this country.

In the third place, the support given the California Packing Corporation by the Farm Bureau Federation, the National Grange, the National Farmers Cooperatives and the National Milk Producers Federation leads one to wonder just what plans these spokesmen for the commercial farm interests have for the future of American agriculture. Do they want peonage on American farms?

That possibility is not as fantastic as it sounds. During the past two years, the "Big Four" have fought organized labor with a tenacity and bitterness that even the National Association of Manufacturers can scarcely match. They have persistently opposed the organizing efforts of the United Cannery, Agricultural, Packing and Allied Workers, and the poverty-stricken Southern Tenant Farmers' Union. They have attempted to weaken and destroy the Farm Security Administration, the one Federal Agency that is working today to strengthen the small farmer and spread ownership among the agricultural proletariat. More ominous still, they have persuaded the Congress to so amend the Selective Service Act as to freeze more than a million workers on farms. Many of these workers are engaged in growing and harvesting tobacco and cotton, two staples which we have in abundance and which are not essential to the war economy. Yet not a single one of these workers can shift to a war plant or to essential agricultural production without the permission of his county agent; and the county agents, in many cases, notably in the South, represent the commercial farm interests which sponsored this legislation! Here is a situation

which is not far removed from outright peonage.

Whatever be the secret purpose of the commercial farm lobby in Washington, whether they want to base American agriculture on peonage or not, this much is clear: if the trend toward large-scale commercial farming continues, the landless proletariat will inevitably band together to protect their rights as citizens and their dignity as men. What happened to the California Packing Corporation before the War Labor Board, will happen to many another agricultural corporation. Even the most ignorant and exploited farm worker is beginning to realize what his brother in the city has known for a long time, namely, that the only alternative to private property is the labor union. Generally speaking, in no other way except by organizing can he obtain his fair share of the riches which God has provided for the welfare of all. And for that he does not need the permission of the Wagner Act or of any other human legislation.

TELLING CONGRESS KANSAS FARM NEEDS

J. T. WHITE

IF the representatives to Congress from Kansas do not go to Washington well informed concerning the desires of the farmers of Kansas, it is the fault of the farmers. Each year for the past three years, Senator Capper has invited his constituents to an open meeting in Topeka where they may freely tell their representatives what they expect of them. Of course, not every farmer can attend these meetings, but every neighborhood can select a competent man and send him. Many districts did that this year. This seems to be a more democratic system than the "Lobby," and a good deal less expensive.

Senator Capper conducts his meetings in a manner worthy of his position. He doesn't carp at his political opponents—and this at the expense of many an opportunity to be clever—nor does he take sides in the disputes that naturally arise. Rather, he gives everyone a chance to express his views, and listens attentively to the most humble opinion expressed in the shabbiest manner. On the platform he has as many of the congressional Representatives as he can gather, and he calls on any farm leader who happens to catch his eye. He makes a reasonable effort to discover for the Kansas Representatives the minds of their constituents.

Naturally, meetings of this kind are never a complete success, nor does one expect them to be. There are always the rabble-rousers: men long and loud in condemnation, mute in constructive suggestion. Then there are the representatives of vested interests, professional salesmen who horn in, disturbingly out of tune. There are usually even a

number of pathetic fellows who mistake the meeting for a religious revival and insist on making public testaments or public confessions. Really, a person expects a little of this, and sits through it in such good grace as he can muster on a warm afternoon in a crowded hall.

Far more disheartening, however, and a deal less excusable, is the attempt of some professional politicians to use the occasion to arouse political animosity.

In spite of these discordant notes, the meetings are definitely a success and should be imitated in every congressional district. At the Topeka meeting this year there was much serious discussion of problems vital to the nation in these critical times. And the Kansas Congressmen know better than they might otherwise have known the situation in their State and the wishes of their constituents.

The cattlemen are especially disheartened, and rightly so, for they have lost confidence in Washington. Many beef producers, on the advice and with the encouragement of the Government, purchased cattle at twelve, thirteen, fourteen cents, or higher. All summer they have pastured it. Now they are unable to secure the feeds they need to fatten it, so must unload on a market that has been rolled back to ten, eleven and twelve cents. In some districts feed is simply unavailable; in others, the price is prohibitive.

Of course, for the same reason that producers are unloading, feeders are not purchasing. Scrawny steers and even cows are glutting the terminal markets and beginning to overtake the capacity of the packers. Formerly packers froze and stored only the best grade of cattle. Now they are using meat that will, in many instances, remind the winter consumer of the horse meat of 1917.

Washington, in the hope of somewhat relieving the situation, has relaxed the restrictions on slaughtering for a two-month period. In theory this should encourage many small-town consumers to buy pasture cattle, fatten them for the two months, and butcher them for themselves. But actually, where will these people find the feeds necessary for fattening cattle? The few who do will scarcely be enough to check the flow of thin beef to the markets, and an over-supply of thin cattle now means a scarcity of meat before spring.

Here, obviously, is a problem of regulation. With the information gathered at Senator Capper's meeting, the Kansas legislators will return to the Capitol realizing that there must be a planned proportion between the supply of feed and the number of cattle to consume it, and between the ceiling price of grain and concentrates and the market price of cattle. It will not do to explain that this function has been removed from the legislative branch of the Government. Whoever is responsible, Washington has failed in this matter and the farmer has paid the price. Now he reasonably asks that his representatives see to it that the proper steps are taken to remedy things. There is an alternative, that the industrial East tighten its belt.

Of the cattle men at the meeting, over ninety per cent intend to raise twenty-five per cent less beef

during the coming year; over fifty per cent, to cut production in half. And this in spite of the fact that the grain farmers intend to keep up production.

It is a repetition of the poultry blunder of last spring. The farmers were encouraged to increase their flocks "for victory." They did. For weeks the farm wives got out of bed in the cold early hours of the morning to tend their brooder stoves, and the grain men taxed their every resource to keep them provided with adequate chick feeds. Then the Government placed a ceiling on spring fryers that scarcely paid for the feed and left no profit for the risk and no compensation for the labor. This summer, poultry meat has done much to compensate for the scarcity of other cuts of meat. Next summer we shall eat grass, so far as the farmer is concerned, unless a just price is agreed upon before it is time to start the flocks.

The grain farmers, too, had a just complaint in that they did not receive new machinery and repairs in time. This was not because Washington was not warned in time. It is simply that the city administrators are incapable of grasping the fundamental differences between a farm and a factory and that too many people in Washington do not realize that food is not produced the year round in tin cans, jars and sanitary packages. The farmers feel that even a highly centralized plan of food production must be administered in detail locally. They might well go a little farther in this respect. For it will not be a practicable plan unless it is drawn up in close collaboration with local leaders.

A good example of the wisdom of this sentiment is to be found in the many local gasoline shortages in the wheat country during the harvest season. One of the grain farmers protested that his difficult job was made more difficult by periodic shortages of gas during the summer. The reason is quite obvious. The peak demand for gas and oil in a wheat district is seasonal. Everyone needs extra fuel during the fall cultivation and again during the July harvest. Formerly the gas was shipped in regularly during these seasons; for it is not economical to provide storage for fuel that will be used over such limited periods. This year the transportation was not available and the storage had not been increased. Consequently much valuable time was wasted waiting for fuel.

Although Senator Capper's meeting was open to anyone who wished to attend, and anyone who wished to speak was given the opportunity, it was disappointing to notice that the family farmer was not too well represented. There was far too much unjust criticism of the AAA and the FSA. For the most part it came from large scale commercial operators, who have no desire to be taxed for the assistance of the little fellow or of being restricted in their rugged individualism for the welfare of the community. These men depend on a large fluid labor supply. Hence they are very much opposed to anything that would reduce the number of transient farm laborers and increase the number of fixed family operators. They tend rather to favor a dole system financed by someone else during the slack months.

Still, meetings of this nature are an encouraging sign that the spirit of democracy is still vigorous in the United States. They should not only be continued but improved. If a list of important topics were presented at the beginning of the meeting—a list drawn up by local leaders and farm organizations—and each topic discussed for a time, the assembly could be rendered more orderly. It could be made more effective, perhaps, if a list of resolutions were drawn up at the close and presented to the representatives. Finally, there should be a second

meeting at the close of Congress to call the representatives to account.

Certainly Senator Capper has taken a step in the right direction. He is well pleased with the results of his three meetings, and intends to continue them in the future. The congressional leaders of other districts would do well to imitate him in this. For such meetings would do much to regain the lost confidence of the American people and to stimulate a true and active appreciation of our brand of democracy.

A FARM IS A HOME

HELEN TIERNAN

MY father, Bill Tiernan, was an office worker, and we owned a seven-room house on Center Avenue, in St. Patrick's parish, and Dad could have been anybody's pallbearer, which speaks volumes in this part of Wisconsin.

I am the oldest, and for ten years was the only child. Then the Lord sent Norman, Virginia, Mary Louise, John and Elizabeth Ann.

My mother was a railroad conductor's daughter, and lived in town all her life until 1930, when we went to the country.

Dad was born and bred in Porter township, ten miles from Hillsville. His father and his grandfather lived in Porter township, as did his aunts, uncles and cousins, the Fords, Farringtons, Dowds, Dooleys, Joyces, McCarthys and Cronins. They had settled there when Wisconsin was a territory, left their plows to help fight for Lincoln, and returned to find that their wives had kept the home fires burning.

The first thing the returned soldiers did was to build a church—St. Michael's Church—and they succeeded in getting a resident priest, Father Bohan, who lived with Dad's grandparents. Before the church was built the families met in a little clearing above Athlone Creek in fine weather for devotions. In winter each family had devotions in its own home.

My Dad left Porter township when he was twenty, went to Madison to business school, and then settled in Hillsville. He and Mom were married there, we children were born there. But, like so many farm boys, the town backboned him, and he made good. The farm was forgotten. Some years it was rented and some years it was not. It always paid its own taxes, but it was down-at-the-heel and neglected-looking.

Dad lost his job in 1929 and I was graduated from normal school and had a job teaching kindergarten in Hillsville.

We managed on my salary. A year went by. Another year was beginning. Dad could not get on relief—but he did not try—for he could not have got on, since I was working. We did not have the things we needed. Mom went to the country to work as hired girl for Dad's sister Kate that summer; but it was not a good arrangement, for a mother is needed at home.

One night I said to Dad: "You are cracking under the worry of being jobless. Our life isn't normal, for you should be, and want to be the bread winner. Let's move out to your boyhood home—"

"My brother Steve and my sister Kate would expect rent," he said. "If we rent this house now, it will be to a family on relief, and the relief office sets the rent at \$14 on a house like this. It is worth \$30 but no one has \$30 to pay, and—"

"Sell this place, buy Uncle Steve and Aunt Kate out. Then we will get a few things we need, and farm it. First off, we will take the car out of the garage, get a license, and I'll drive in to work. Norman and Virginia can come in with me and keep on at St. Patrick's, but Mary Louise could go to the country school for a year or two, until she can stand riding so far."

"Helen, it's done," Dad said. "We are practically on the farm now."

It was not as easy as it sounds, but eventually we got there. There were 160 acres, of which 60 were in rolling pasture, woods, and the Yahara River flowed through it. We bought a cow, fifty hens, a pig, and Mom—who had dreams—planted 500 strawberry plants, the everbearing kind.

That first summer we picked every day and delivered to Hillsville. Some days we went to town twice. We sold to the stores directly as it saved time. We brought home groceries, money and high spirits.

That first season Dad had rented out the tillable land, except ten acres that he hired, plowed and

sowed to corn and potatoes. There was plenty of hay in the meadow, so we got through the first winter with flying colors.

Mother enlarged her strawberry beds. We bought a team, a plow, three cows, and how we all worked!

The house had eight rooms, and was a run-down sort of place, but we made a screened porch, mended the kitchen roof, and painted the outside.

There was a tobacco shed on the place and built against this shed was the stripping house, a small, weatherproof building where tobacco growers work winters, sorting, sizing, stripping. Dad did not raise tobacco. The second year we were at the farm we had ten pickers who camped in this little house and picked berries—and four of them have stayed with us since: Mr. and Mrs. Brunsell and their children, Clara and Inga.

They had no place to go and Dick Brunsell was ill. Barbara, his wife, was worried. Mom said: "Stay on with us. The stripping shed is snug and warm. You can help me a few hours a day with the house-work, and earn your food, fuel and rent. Dick can work around among the farmers."

They stayed and stayed and stayed. . . .

Mother used to say we were pioneers just as much as were the first settlers who came out from Athlone in 1848. We used kerosene, cooked and heated the house on wood, bathed in the wash tub, and lived pretty much as our grandparents had lived.

Before we realized it, Norman was through at St. Patrick's high school and studying in the seminary. Mary Louis and John were coming to town to St. Patrick's school, and only the baby, Elizabeth Ann, attended our own school, which was close to our home.

The little church of St. Michael, near our home, was closed. Now and then, a cousin from Madison, Hillsville, Beloit or Chicago was brought back for burial. And when Uncle Steve Tiernan, Dad's brother, died, he was brought out to the farm to be waked, and buried from the little church, in the cemetery close by.

"I'd like to be buried from here," Dad said. "I'll be buried here, and why bring my body to St. Patrick's in Hillsville and back again?"

I kept on teaching kindergarten, and soon Elizabeth Ann was riding back and forth with me. Virginia was talking of going to college when she finished high school; Mary Louise would study nursing.

Every evening we recited the rosary. Mom was a wonder. Quiet, cheerful, never one to complain, and thankful for little things. Dad blossomed out in the country. He was township chairman, and was also on the school board.

Dick and Barbara were conscientious and loyal. It was Dick who talked Dad into building an office and a storage shed in the strawberry field.

By 1940 we had forty steady pickers, and Norman spent the daylight hours of his vacation keeping the accounts.

The house had not been remodeled. Mom would say: "Let's wait until Norman is ordained."

We made great plans for that great day, and for

his first Mass. It would be in St. Patrick's in Hillsville, but he could say a later Mass, on a Sunday, here at St. Michael's for the countryside.

St. Michael's little church had sent many of its sons to work for the Master, and several of its daughters, too.

Mom, always so quiet and so faithful to her home, husband and children, had a stroke one hot July day . . . and she smiled as we knelt about her to say the prayers for the dying. But Mom did not die. She recovered, got about in a wheel chair, and insisted on Virginia going to college and me keeping on with my teaching . . . Valiant Mom.

Dad died of pneumonia after an illness of three days. He was borne from the house, by six men carrying the coffin, to the little church wherein he had been baptized. Father Green, our pastor at St. Patrick's, sang the Requiem Mass, and then the coffin was carried to the burying ground, close by. Mom, in her wheel chair, did not cry.

And so time ticked off. Mom gained slowly, and finally could walk alone. I resigned my school and worked in the berries. We do a spectacular business. You may have seen our boxes on loading platforms in Madison, Chicago, St. Paul, Milwaukee and Rockford. TIERNAN & TIERNAN, HILLSVILLE, WIS.

Mom and me . . . Mom and me . . . and the land we love. Norman was ordained this past February, and Virginia was married in May, in St. Michael's. Norman read the beautiful nuptial Mass. Mom and I meant to have the house remodeled for Norm's ordination—then we said we'd surely turn in and have it ready for Virginia's wedding. But we were only talking. It is a lovely old house, strong and sturdy, and it has so much joy and happiness in its walls we know we will never disturb a brick or stone in them.

So much happened this year of 1943—Norm's ordination, Virginia's wedding, Mary Louise's entrance into an Order, and John enrolling in the seminary. Oh, no wonder Mom smiles so peacefully.

The land was our salvation. Had we remained in town I shudder to think what Dad would have done—for want of work robs a person of self respect, morale, and often weakens the mentality. The Lord led us countryward, to an old house that was built in 1849—a lovely old place with "the front parlor and the front bedroom" that were Father Bohan's rooms long ago. Athlone creek is almost at the kitchen door—for the pioneers carried water until their wells were sunk. Alder, sloe and ash trees line the banks. Pheasants, partridges, quails and herons are our neighbors. We are able to give work to fifty persons in the summer. Last year we built a large barracks and kitchen, and ten small houses for married folks who are wayfarers—always following sunsets and never staying long enough to sink their roots.

Mom, born and bred in Hillsville, knew nothing about a farm, but she gave herself to it lovingly, drew strength from the soil, kept hope burning in her heart and walked the furrows hand in hand with God.

THE ONE FAITH IN ONE WORLD

FRANCIS X. CLARK

PUBLICATION in this country of our Holy Father's recent Encyclical on the Mystical Body of Christ (*Mystici Corporis Christi*), suggests a train of thought which in turn is suggested by countless movements occurring all over our world.

This thought starts from two facts.

The *first fact* is this: people are thinking and planning in terms of the whole world. The extraordinary sale of a book like *One World*, the magazine advertisements which depict air routes and "no place in the world more than 60 hours from any other place," the radio that can reach scattered millions in a moment, the very term "global warfare," all drive home the same truth. We are entering an era of internationalism.

The *second fact* is this: over 1900 years ago Christ made a prophecy. Just a few days before they crucified Him, He spoke a sentence that at the time did not seem to have one chance in a thousand of coming true. He said: "This gospel of the kingdom shall be preached in the whole world."

The *thought*, then, is this: is all this advance in world unity following the sketch of a Divine plan?

Stated so bluntly, it may seem strange, even presumptuous. But take a broad view of history, compare parallel movements in ages past, and it will be understood more readily.

Broadly speaking, Christianity has known three great periods of expansion.

The *first* great missionary movement was the conversion of Europe, roughly from the first through the ninth and tenth centuries. From Rome as a center the Church spread, slowly but ever so surely, across Europe. Still speaking in general terms, we can say that the *Roman roads* were the natural instrument used by God for the preaching of His gospel and the consequent establishment of His Church. Across those great highways trudged missionaries, merchants and soldiers, and they brought the Gospel with them. The then pagan tribes listened to that Gospel, saw it in action, were converted themselves.

The *second* great missionary expansion was in the sixteenth and seventeenth centuries, and now it moved *across the seas*. The Gospel of Christ went down to the sea in ships. From the *Santa Maria*, the flagship of Columbus, to the little junks and sampans in which St. Francis Xavier sailed up and down the coasts from India to Japan, it was across the newly discovered sea lanes that the "good tidings" were carried, and most of the missions established were along sea coasts. And once again it was the direct apostolate of missionaries, plus the convincing example of truly Christian merchants and soldiers, that won pagans to the Church.

The *third* great expansion began about 1850. The end of the period we cannot tell, because we are in the midst of it. Up to World War II the missionary work of our age had grown tremendously, helped over sea lanes by bigger ships and over new roads by the auto. But it is quite certain that the apostolate of the years to come will be *through the air*, by means of the airplane and radio. And some future historian, summing it all up, may say that the Church spread first slowly across the *highways*, then more quickly across the *sea lanes*, then still more rapidly across the *skyways*.

Now if all this is true, and the radio and airplane and other marvelous modern inventions are destined to make Christ known to the millions who have never heard of Him, then modern science, in a very true sense, is the instrument of a Divine plan. And that great conflict between science and God, which so agitated the minds of men in the last century, may be just gradually settling itself, with science serving the designs of God for the preaching of His Gospel to the whole world.

Nor should that seem strange. The Emperors' political and military advisers who planned the great Roman roads, the pagan engineers who plotted them, and the workmen who tore the way through mountains and forests and dropped the rubble and blocks into the roadbed, never even dreamed that these roads were to be an instrument for spreading the Gospel. Yet even more surely than the Palm Sunday throngs who strewed branches in His way, those blocks were preparing the way for His march of triumph across Europe.

So, in much the same way we can say that riveters in airplane factories and electrical engineers in broadcasting stations and all who help in any way to make communications ever more easy between nations, are somehow serving as instruments for spreading the Gospel of Christ.

Of course by now every reader has seen the obvious objection: "But modern inventions—radio, press, movies, airplane—are just as potent means of undermining and destroying Christianity; they can just as easily teach and make converts to atheism and materialism, and they actually do."

Yet the answer is almost as apparent. First, Christ said: "The Gospel shall be preached to the whole world." He never said that every person would believe this Gospel and be converted. In fact, He taught just the opposite, that there would always be men of bad will, who would reject His call and His grace, even to the end of the world.

Further, it is completely false to imagine that those Roman roads had giant sign posts *For Christians Only*, and that Christians traveled the highways in some sort of isolated splendor. No, pagans used the same roads and the same means of transportation, and they strove strenuously to maintain pagan doctrines and practices among the same peoples. Paganism went down fighting.

Even in the second great expansion of the sixteenth and seventeenth centuries it is completely wrong to imagine that every vessel, however pious its name, carried only pious Christians, all intent on converting the Indians of America or the na-

tives of any land. Too often in the group there were footloose adventurers, Christian in name and non-Christian in almost everything else. The letters of Xavier from the Indies, and those of varied chroniclers from Latin America, give ample evidence that many a time the biggest obstacle to establishing Christianity was the European whose real gods were gold and power.

Yet in the end Christ won out again. All Latin America, the Philippines, some sections of India and China and Japan, have kept the Faith to the present day.

And now in this third great missionary expansion we trust that Christ will win out again over all the "isms" that our generations can throw against Him. The Church asks only a fair chance and liberty to work, because it is confident with a Divine dynamism that men of good will will accept Christ. And if the radio and airplane can continue to open up the less accessible regions of Africa and the Orient and bring to those millions the full Gospel of Christ, we can humbly expect that the result will be the same as in Europe and America when they were mission territory. For though we can never predict absolutely that any group of people will embrace the Faith, yet, as Suarez has pointed out, in the ordinary course of events when Christianity has been systematically taught in the ordinary way, the ordinary result is that converts are made and the Church is established in that region.

So it follows that we of today and tomorrow have the greatest chance in all history to spread the "good tidings" of Christ over the whole world, to build up the Mystical Body of Christ.

For until a few centuries ago men never even knew the whole geographical world. We do. Then is it "just chance" that the airplane, the radio and the doctrine of the Mystical Body have grown side by side? In 1898, Marconi sent the first wireless message across the English Channel. In 1903, the Wright Brothers succeeded in keeping their queer contraption in the air for a minute. And just about that turn of the century theologians began to revivify the doctrine of the Mystical Body of Christ, so recommended by the Vatican Council. One of the first and most scholarly articles: *L'Idée-Mère de la Théologie de S. Paul*, by Fernand Prat, S.J., appeared in *Etudes* of Paris, in April, 1900. Coincidental, or providential?

Then through the years, as the wireless has developed into our powerful radio and the Wright Brothers' plane into our giant Clippers, the doctrine of the Mystical Body has ever increasingly permeated the thought and preaching of the Church. But the Mystical Body means the union of all men in Christ and with Christ as the Head. Will all this physical world unity prepare the way for a supernatural unity in Christ? Church historians have constantly pointed out that the "world unity" of the early Roman Empire was a providential preparation for Christianity, that the Church utilized all that was good and efficient in the Empire for building up a Christian world. Will this new world unity be the framework for a "One World, Inc."—incorporated in the Mystical Body?

MANPOWER AND BUREAUCRATS

ONE of the worst examples of the contemporary tendency to obscure problems by crucifying scapegoats is the continuing attack on the Federal bureaucracy. For almost a year now, in Congress and in certain sections of the press, it has been charged that the civilian agencies are harboring uncounted thousands of draft-dodgers. Last week, as pre-Pearl Harbor fathers began to be called for military service, these charges were intensified. It is time that they be exposed for what most of them are: a form of cheap and despicable political racketeering.

What are the facts?

Late last year, in reply to accusations that the Federal service had become a haven for slackers, the President appointed a special committee to investigate draft deferments of Federal employees. The committee was composed of Paul Bellamy, editor of the Cleveland *Plain Dealer*, Ordway Tead, chairman of the New York City Board of Higher Education, and Eric Johnston, president of the United States Chamber of Commerce. There could be no question either of its competence or its impartiality. The following are the main points of the Committee Report, released last February 20.

1. Additional thousands of Federal employees can be released for military service through the elimination of non-essential jobs.

2. Less than two per cent of the Government's civilian employees have been deferred on occupational grounds.

3. Twenty-six per cent of the male employees of draft age have enlisted or received commissions.

The Committee summed up its report, which showed "that the Federal establishment is not a draft evader's paradise, as has been loosely charged," in these words:

We have been profoundly impressed with the patriotic devotion of the rank and file of government workers. Slackers are few. The record of these three million men and women, by and large, has been splendid, as shown both in the numbers already enlisted in the armed services and in the small percentage of draft deferments requested.

That was last February. On September 15, the Selective Service issued a report which showed that occupational deferments had been granted to 115,397 draft registrants of military age in Government service. Of these, 94,016 were in the War and Navy Departments, the War Shipping Administration and the Maritime Commission. Only 21,381 were in other agencies. A more recent check, released on October 2, brings the number down to 16,094. Obviously, if all these 16,094 occupationally deferred employees of Federal civilian agencies were inducted tomorrow, regardless of their dispensability or indispensability, the effect on the draft of pre-Pearl Harbor fathers would be small.

From these official figures it is clear how groundless are charges of draft-dodging brought against Federal employees. If they are further persisted in, those responsible must stand condemned as cheap and wilful demagogues. They are slandering a group of men whose loyalty and devotion to the country cannot be questioned.

B. L. M.

THE UNTAPPED LABOR POOL

AT his recent resignation from the office of Chairman to the President's Committee on Fair Employment Practices, the Most Rev. Francis J. Haas, Bishop-elect of Grand Rapids warned against shortage of skilled labor through discrimination.

The warning uttered by Bishop-elect Haas is in line with the statement on the manpower crisis made by Joseph B. Eastman, Director of the Office of Defense Transportation. As to the folly of neglecting available skilled labor, AMERICA, in the issue of September 25, noted a warning from another source, none other than the recent series of appalling train wrecks. That any such connection should be surmised is disputed in this week's Correspondence, but this very point was borne out in the testimony offered at the recent FEPC hearings.

According to one witness, a white engineer, the employment of "green" white firemen, in place of the ousted veteran Negro employes, made the engineer's task doubly difficult. Another witness told of a train held up three hours because of inexperienced hands. Such testimonies were not disputed.

Said Bartley C. Crum, chief counsel for the colored firemen, in his opening address:

We point out to this committee, to Mr. Eastman, and to the railroads of the United States, that there exists an untapped pool of labor among thousands of able-bodied Negroes, whose full skills, and sometimes even their services, are denied to the railroad industry by dint of the long and unhappy history of discrimination against Americans whose skins are darker than the skins of other Americans.

Mr. Bier, the correspondent, objects to our asserting that the counsel for the colored fireman had an "overwhelming mass" of "clear evidence" at its disposal. Well, that is just what it did possess, and this evidence was so clear that the railroad Brotherhoods made no attempt at reply. It is true that the National Mediation Board was party to some of their proceedings, but this simply puts a black mark on the NMB; it does not whitewash the Brotherhoods. No patriotic American will read with comfort of the incredible attempts made last December by certain union officials to engineer a strike on racial issues.

Our correspondent speaks, possibly, more truly than he realizes when he says: "In occupations traditionally filled almost exclusively by colored men in the past there is today a shortage of workers in the very section of the country where racial considerations have been uppermost." Precisely. Colored firemen have one of the oldest traditions of skilled employment of any group of railroad workers. There was a time when eighty per cent of the firemen on Southern lines were Negroes. The so-called "shifts," when analyzed, turn out to be mere devices to furlough able men into idleness.

AMERICA and other available periodicals have on various occasions stated the "basic facts" in this matter. These are easily obtained and ought to be universally known. The sooner they are known, the quicker we shall clean up one dirty corner in the domestic manpower situation.

EDITOR

WAGES IN WARTIME

EVERYONE understands that if living costs are to be controlled, wages, which are the chief item in the costs of production, must also be controlled. But the necessity of stabilizing wages must not blind us to the clear demands of justice. The fact is that despite much ignorant talk of lush wages in war plants, a large number of workers in this country are not receiving a just wage and are worse off today than they were before the war. While many of them have received wage increases permitted under the "Little Steel" formula, their pre-war wages were so low and living costs have so spiraled that the increase leaves them with less buying power than they enjoyed in 1939.

To a certain extent the War Labor Board recognizes, of course, that sub-standard wages ought to be raised above the limits permitted by the "Little Steel" yardstick. But the Board also believes that wages should not be raised above "the sound and tested going rates" of a community. Between these two policies, as Bishop Brady, of Burlington, Vermont, recently pointed out to a WLB Panel, there is sometimes a conflict which involves severe hardship to workers and their families. In a case which attracted considerable attention, he advocated a starting wage of sixty-five cents an hour for unskilled workers in the new Bell aircraft plant in Burlington, although this rate is considerably above the "going rates" in that community. He took the position that rates in the area are too low and do not constitute a living wage. "War conditions," he reminded the Panel, "do not justify the continuance of a low-wage practice."

While the Panel decision went against the Bishop, to the delight of the local employers, the principle he enunciated is sound and unassailable. What is injustice to labor in time of peace does not become justice by the fact of war. Before deciding against raising substandard wages, where such an increase conflicts with "the sound and tested going rates" of a community, WLB ought to make very sure that the going rates are really sound and tested according to the living-wage standard. That standard was not repealed at Pearl Harbor. If anything, it is more imperious now when inflationary prices have intensified the ordinary hardships of many low-income families.

AMERICAN ENIGMA

SENATOR CONNALLY'S pocket would be an interesting place to have a look around in just now; for it contains, says a news dispatch from Washington, the rough draft of what probably will become the resolution of the Senate Foreign Relations Committee on postwar international collaboration.

The baffling secrecy of the Kremlin is a commonplace with journalists; the British Foreign Office intrigues the speculative minds of our columnists; but these are as limpid as mountain streams compared to the Committee into whose depths the B.H. resolution sank some six months ago, leaving scarce a ripple on the surface.

The situation is serious. When Mr. Hull goes to meet the representatives of Russia and Britain, he will be confronted by men who know what they want, or whose principals know what they want. But America's ambassador has to work at the disadvantage of depending for ultimate approval upon a body which has so far refused to make its mind clear.

When the Fulbright Resolution went to the Senate after an overwhelmingly favorable vote in the House, Senator Connally remarked that it would probably not be discussed at this time, lest the Senate debate embarrass our allies. The Senator seems to think that by not mentioning difficulties we can wish them out of existence. If there is anything in the Senate's desires for America's future which might embarrass our allies, it is better that it be known earlier than later. Every day that passes and every conference that goes by without our mind being made clear must see our allies crystalizing their own policies while ours are still fluid. We may very easily be presented with more than one *fait accompli* for want of declaring ourselves in time.

The recent Statement on a Just Peace signed by almost a hundred and fifty religious leaders expresses the mind of very many Americans. We should not wish to make peace on any other principles. But the time for insisting on principles is *before* the negotiations begin. If senatorial adherence to Justice and Charity and international institutions founded on them will embarrass any of our allies, the sooner that fact becomes known the better for America and the world.

HULL-EDEN-MOLOTOFF

DIRECTORS of the foreign affairs of three great Allied Nations are soon to confer on their mutual concerns. The conference promises to fructify in a meeting between the chief Executives of the three States, the United States, Britain and Russia.

Two matters await both these conferences: union in war strategy, and union in postwar settlement. The former belongs in the province of the war experts. Whereat the layman expresses his trust that the conferees will reach a plan of coordinated, rapid and successful action.

On the point of postwar Europe—and Europe is the critical area in these discussions—some realism is indicated for the public health of America. America wants a safe and peaceful world after the war; and in Europe that means a juridical order that will provide for sound economies and independent régimes fitted to the type of people in each territory. England may be said to seek the same ends, though with a particular emphasis on abolition of the frequent Teutonic threat to her peaceable existence.

What does Russia want? Writing from London the New York Times correspondent, James B. Reston, sees two policies shaping in Russia's attitude to the Allies. One of these is a policy of collaboration, which appears to be favored. Stalin, in this view, is willing, but under certain conditions, to join with the United States and Great Britain in establishing some kind of world authority to maintain the peace after the war. Russia's alternative to this, if this first policy fails, would be that of "allying herself with a Communist Germany and with whatever Communist governments attain power in Europe and elsewhere after the war."

As Mr. Reston points out, the proposing of alternative policies is nothing new in the history of the Soviet Union.

The crux of the matter comes with the "certain conditions." Russia, in her present frame of mind, will undoubtedly want a *cordon sanitaire* along her western wall. And such a *cordon* may well incorporate her neighbors into the USSR as "Independent Republics"—in the Soviet sense. Part of Finland, the three Baltic States, eastern Poland, Ruthenia, Bessarabia are thus tagged for inclusion in the Soviets. Western Poland, Germany, Czechoslovakia, Hungary and the Balkans will fall within her political sphere and possibly find themselves under independent Communist governments supported and encouraged by Moscow.

Such a settlement would merely push westward the prewar frontier of fear and secrecy and suspicion. It would involve the continuance of a large Red army and a Russian foreign policy of nerves and truculence.

The various solutions proposed for this dilemma turn on the reassurances and guarantees which Great Britain and the United States may be expected to exact from Russia, and which will be asked by Russia in exchange. Russia's abatement of the anti-religious policy removes or may begin to

remove, one of the principal obstacles to any kind of reciprocity between the Russian world and ours. It is not difficult to draw up a list of claims and counter-claims. There has been much talk of the Russian enigma, yet there seems to be little mystery as to what the Russians fear from a group of nations combined to defend themselves against the Soviets. They are also familiar with our own misgivings as to any imperialist policies on the part of the Russians.

These solutions are propounded, for the most part, under the guise of that realism which America rightly desires. They are realistic in the sense that they recognize that we are dealing with a "realistic" government which has little inhibition as to the means by which it pursues its ends. They are realistic to the degree that a balance of power—economic, political, geopolitical—deserves the title of realism. But beyond that point their realism breaks down. No lasting, workable relations between great political units can be achieved today on the basis merely of independent, sovereign nationality. Even when these nations make pledges one to the other and subscribe to an exchange of guarantees, there is still no remedy for their mutual distrust unless there is some higher power, exercising its influence in the international field, which can interpret and even enforce these pledges and guarantees.

Whatever the solutions to the Allied-Soviet dilemma may be—and they are varied and complex—they can only be worked out upon an entirely different basis from that upon which the attempt is now being made. A world organization, whose pledges and promises are derived from fundamental and morally motivated principles, puts the sanction of the entire human race—not just of this or that national group—behind whatever understanding is reached. As Anne O'Hare McCormick says (*New York Times*, October 6): "We are not going to make world policy by ourselves, or in a vacuum." If Moscow is not to fill that vacuum, it must be occupied by a world order.

To be specific, the Declaration on a Just World Order, released last week and signed by leaders of different religious bodies in this country, does not apply in a merely incidental manner to the relations between the Allied Nations and Russia. It is not confined merely to the expression of an ideal. Quite the contrary, it describes the only practical framework within which they can begin to come to a real agreement. The Declaration presents not the fullness, but the minimum of moral requisites with regard to international organization. The present Allied-Soviet dilemma is the *reductio ad absurdum* of our attempt to perpetuate, in a changed and changing world, a political and economic order which ignored that minimum of principles. The impending three-way conference has brought us suddenly and terrifyingly to the crossroads. If we wish to be realists with Russia, and if *Russia wishes to be realistic with us*, our statesmen and theirs will take these points as the first basis of their discussion. Inevitably they must come back to this road in the long, long run. Why not begin to explore it now?

COMMON SENSE

FRIENDS who brought to Christ the paralytic of this Sunday's Gospel must have been irritated by the actions of the Master. It is such a common thing, this irritation with Christ.

They had brought their friend to Christ for a bodily cure. Our Lord began by healing his soul.

Medically, He was centuries ahead of His time. Modern doctors, knowing more of the reactions of soul on body and of body on soul, understand that a disturbed conscience may play a big part even in physical illness. Psychiatrists realize that a prudent physician of souls may often be their greatest ally in the treatment of mental sickness.

Not that Christ's wisdom needs such confirmation. He is Christ and He must be all wise. Call it the common sense of Christ. Not what we like to call down-to-earth common sense. Rather an up-to-Heaven common sense, for any common sense that does not keep one eye, and the better eye at that, on heaven may be the wisdom of the world, but is sheer folly for all that.

Common sense is the virtue that makes man's final destiny the measure of all things else, of wealth and health and work and play. St. Ignatius has it in the very Foundation of his Spiritual Exercises: "All things else on the face of the earth have been created for man, to help him to attain the end for which he was created." Common sense is a sense of proportion, an understanding of the relative importance of things, a sense of values, a putting of first things first.

That is what Christ does in the Gospel, and in so doing offers us a test of our own practical-mindedness, of our own common sense. (It is so often charged that Christ's principles are just not practical.) Cure the body Christ will and does. Clothe the naked, feed the hungry, visit the sick—Christ enjoins all this as a condition for entering heaven. He is and must be interested in a decent material standard of living for all men; yet His first interest was not and cannot be merely "humanitarian." Feeding the body can never be more important than feeding the soul; physical culture more important than soul culture. Excessive preoccupation with material things is an indication of the decay of any civilization.

Christ first cured the paralytic's soul. Then He cured his body. That is common sense applicable to the world today. We must relearn a spiritual sense of values. We must learn that, if we would cure the ills of the world, political, racial, economic, national, international, we must first cure the soul of the world. And the soul of the world is sick unto death. We must come to learn practically what the Popes have been drilling into us for over fifty years, that there can be no economic or social reform without moral reform. Unless based on the practical principles of Christ, there is no political or economic or global scheme that can fully guarantee an enduring peace.

Seek first the Kingdom of God and His justice and all other things will be added unto you. That is a command . . . and a promise.

LITERATURE AND ARTS

MEDIEVAL LIFE OF MARY

SISTER M. JEREMY

MANY of us have seen in anthologies of older Catholic poetry some selections by John Lydgate, fifteenth-century monk of Bury St. Edmund's. A delicate lyric entitled *The Child Jesus to Mary the Rose* and lines from his poem on the Five Joys are most often quoted. All but forgotten among his innumerable other works is a metrical life of the Blessed Virgin which is to these slighter productions as a cathedral to a wayside shrine. The most extensive medieval biography of the Mother of God, this *Lyf of Our Lady* is almost six thousand lines long. There is no accessible modern printing of the work, Tane's edition of 1878 surviving in a single copy in the British Museum. The contemporary popularity of the poem is attested by some forty extant manuscripts and three early printed editions; Caxton issued it twice in 1484 and Redman reprinted it in 1531. While interest in the subject-matter is certainly responsible for its wide dissemination, no doubt the work acquired some prestige from the statement at the beginning that it had been compiled "at the excitation and styring of the noble and victoryous prynce, King Harry the fifthe in the honoure, glorye and reverence of the birthe of our moste blesyed lady—mayde, wyf, and moder of our lord Jhesu cryst."

After a devout prolog, the poet sets forth the events of Our Lady's life, ending with the Purification. To the brief account of the Evangelists Lydgate adds a tremendous amount of legendary, apocryphal and allegorical material, the nature of which may be illustrated by the following chapter headings: "How the maydens that weren attendaunt to our lady comforteden Joseph"; "How the chyef temple of Rome fell the nyght of cristes byrthe"; "How the garnet apple [pomegranate] is likned to our lady." Homiletic and patristic passages also occur: "A lamentation of saynt Bernard," "Of vertuous poverte and mekenes of our lady," and a chapter of "conclusions against unbelieveful men that sayden that cryst myght not be borne of a mayde."

It is often difficult to separate the evangelical account of Mary's life from the non-scriptural embroidery with which Lydgate surrounds it. One yields uncritically to the fascination of his report of God's charge to Gabriel, whom He addresses as "myn owne secretarie"; of Saint Joseph's humble promise in regard to Mary:

I to hyr wyl servaunt be and guyde
Tyl for hir God list better to prevyde;

and the Christ Child's courteous reception of the Magi, when he

demurely cast his sight
Toward them and godely gan to loke
On their faces with his eyen bright
And how that he put his armes ryght
Goodely to them makynge a maner signe
To them of thankynge with chere ful benigne.

It is illuminating to learn that at the time of Our Lord's conception Joseph was in Galilee engaged in "sundry werkis of mervaylous emprise" which had been entrusted to him because he was "had most in reverence Of al the werkmen of that regyon." One reads sympathetically also of his abject apology to Our Lady for his misjudgment of her:

Have me excusid of my derke dulnesse
With al myn herte benygnyly I praye.

Lydgate incorporates much of the conventional apocryphal material found in such compilations as the *Infancia Salvatoris*, *Legenda Aurea*, *Meditationes Vitae Christi* of the pseudo-Bonaventure, and the Revelations of Elizabeth of Schönau, which have often been incorrectly attributed to Saint Elizabeth of Hungary. From such sources as these are drawn descriptions and anecdotes already familiar to the poet's contemporaries through the miracle plays as well as through paintings, statues, and stained glass windows. We read, for example, of Our Lady's presentation at the age of three and of her unassisted ascent of the flight of stairs leading to the temple. During her sojourn there, she spent the hours from six to nine in prayer; from nine until twelve she embroidered woolen fabrics with gold and silver; after her noontide repast, which was brought by an angel, she prayed again until sunset, and then retired. Her greatest pleasure was to share her food with the poor and to minister to the sick. All maidens might take example from her conduct:

And whan that she fifteen yeres dyd attayne
She was as sad [serious] in conversacion
And also demure soothly for to sayne . . .
In governaunce and in discrecion
And in talking as wyse and as sage
As ony mayde of thirty yere of age.

A veritable efflorescence of legend has developed from the account of Mary's needlework in the temple. According to this fanciful story, she and the other maidens, in choosing silk to make into articles for the sacred ministry, took whatever came to hand, not selecting the colors deliberately. Mary, as God willed, chanced to take purple, that hue which "of custome and of right" is fit for the use of royalty. This happened, Lydgate asserts, "verily by dewe disposition" since she was descended of the royal lineage, was chosen by God to be queen of Heaven and earth, and was, moreover, to become the mother of that king who should be clad in the royal purple of His own blood,

Doun to the foot from his blesyed head

When he of purpil dyd his baner spred
On Calvarye abroad upon the roode
To save mankynde whan he shedde his blode.

The beautiful passage ends with the declaration that the veil of the Holy of Holies which was torn in two at the hour of Christ's death was made of this same royal purple that His mother had embroidered in her girlhood.

Much of the poem consists of a workmanlike paraphrase of sections of the Old and the New Testaments. Lydgate's competent handling of this type of material may be illustrated by Gabriel's words at the Annunciation:

And whan the aungel saw hir lowlyhede
Her humble countenaunce changed in her face
He sayd, "Marye for no thyng that you drede
For tofore God thou hast founde grace
And shalt conceyve within a lityl space
And in thy wombe a sone of al vertu
And shalt hym calle whan he is borne Jhesu.

Lydgate's poem contains a number of motifs dear to the medieval mind. The dispute of the four daughters of God—Mercy, Peace, Righteousness and Truth—over the redemption of mankind; the popular riddle: "Which is worthiest: king, wine, or woman?" the five sheddings of Our Lord's blood; the efficacy of His Holy Name; the properties of the turtle and the dove: how nature obeys virginity—all are familiar to readers of *Piers Plowman*, *Cursor Mundi* and *The Castle of Perseverance*.

From the foregoing description it is probably clear that such artistic unity as the poem possesses is a matter of tone rather than of content. Dan Lydgate's sincere and childlike devotion to "Cristes moder dere" is all that gives continuity to some of the scattered and monotonously-rhymed disquisitions. From time to time this tender reverence flowers into passages of compelling charm, as in the following stanza where conventionality is redeemed by fervor:

Let be, thou Grece, and speke not of Eleyne,
Ne thou, Troye, of yonge Pollicene,
Ne Rome of Lucrece with her eyen tweyne
Ne thou, Cartage, of thy fressh quene
Dido that was somtyme so fayre to seen.
Let be your boast and take of hem non hede
Whose beaute fayleth as flour in frosty mede.

It is not for beauty alone that his lady is supreme:
Hester was meke, but not to her mekeness
And Judith wyse, but she yet dyd excelle,
And Bersabe of grete semelynesse . . .

Lydgate is not famous as a stylist. Much of his poem is dull and repetitious, marred by stereotyped rhyme-tags: "ye get of me no more," "this is no nay," "pleynly as I finde." Like many another medieval writer, he makes a great show of learning, often naming the Fathers of the Church as his authorities. Some of his references, to be sure, are but vaguely acknowledged in such phrases as: "In bookes olde as made is mencion," "As bookes sayen withouten any lies," "In the story as made in memory." His citations of the Evangelists are more forthright:

As Matthew maketh mynde
Redith his gospel and there ye shal hit fynde.

It cannot be denied that many passages are lifted above mediocrity by the sheer force of the poet's devotion. Moreover, his didacticism is direct and

not unimpressive. One of the best examples of it occurs in the chapter, "Of vertuous poverté and mekenes of our lady," wherein he draws a contrast between her simple attire and the luxurious garb of noble women of his own day:

O as me semeth of veray dewe right
Ye wymmen al sholden take hede
With your perlys and your stones bright
How that our quene, floure of womanhede
Of no devyse embrowdyd hath hir wede
Ne furrid with ermyn ne with cristy graye
Ne martyn ne sabyl I trowe in good faye
Was none founden in her garmente
And yet she was the fayrest for to see
That ever was under the firmament
That me semeth ye sholden have pyte
To see a lady of so hygh degree
So semely attyred, O ye wymmen alle
So narow closid in an oxes stalle.

A lover of Chaucer, Lydgate imitated his "maistre dere" both in form and phraseology. His poem is written in the rhyme royal stanza devised by his illustrious predecessor and contains an entire chapter devoted to "A Commendation of Chaucer." Some of the expressions echoed from his idol appear in quite dissimilar contexts. For example, the fire of love in Our Lady burned as bright "As don the sterris on the frosty nyght." This is indeed a far cry from the jolly Friar Hubert of the *Canterbury Tales* whose eyes twinkle with the same sidereal effect. Further evidence that the Benedictine poet was an assiduous reader of the Prolog appears in his remark concerning the rain of grace, "That perced hath even to the rote of our welfare." Still another Chaucerianism stirs us with its old fragrance when we read of Christ's mother that she is "Floore of the felde sweetest on holt and heath."

In addition to Chaucerian rhetoric some liturgical echoes ring from time to time through the stanzas of the *Lyf of Our Lady*. One of the most striking is from the sequence, *Laetabundus*, attributed to Saint Bernard. The admirable phrase, "Sol de stella," is rendered by Lydgate, "The sterre also that hath brought forth the sun." Of singular beauty also is the version of the Magnificat Antiphon from First Vespers in the Office for Sunday within the Octave of Christmas:

Whan al was hushte and al was in silence
And in his cours the longe, sterry nyght
Was half past and freshe of apparence
Lucyne shone in heven fayr and bryght,
Thy word, O Lord, that is most of might
Which ay abydeth and parteth not from thee
Sent and descedyth from thy fyal see.

The patient reader of Lydgate's work may rise from his labors with the impression that the diligent Benedictine has written a great many unnecessary words and has given his audience little credit for grasping an idea the first time it is presented. Yet this impression is fleeting. The dominant image is the carefully-drawn portrait of the lady "wonder womanly" to whose praise the work was done.

In these days when we are rediscovering many of the treasures of our Catholic literary heritage it is to be hoped that some enterprising publisher will soon draw from its obscurity this neglected jewel of Our Lady's crown.

BOOKS

HOMO AMERICANUS

THE AMERICAN, THE MAKING OF A NEW MAN. By James Truslow Adams. Charles Scribner's Sons. \$3

MR. ADAMS has done a remarkable work of tracing the development of the mind and heart of that nebulous abstraction, the typical American. From remote Colonial backgrounds up through the fabulous nineteen twenties, the author describes in vivid lyrical prose the impact of the forces which changed English, Scots, Germans, Irish, Negroes and others, into Americans. The turning points of American history—the foundations of Virginia and New England, the opening of the West, the American Revolution, Jacksonian Democracy, the slavery controversy, the Civil War, etc.—are detailed, not as historical processes, but by reason of their effect upon the growth of American character. Nor is this book the history of the typical American—not what he did, but what he is and how he came to be that way. Moreover, Mr. Adams' American is not found among the leaders of the nation, nor in any particular class or *stratum* of society but, rather, in the "John Doe" and "Richard Roe" category of American life.

The task of describing the American prototype is a challenge to a logician and Mr. Adam's logic for the most part rings remarkably true. His shortcomings, however, are due to failure in dialectic rather than to bad history. He has a tendency, despite evidence which he himself produces, to cling to what may be called the traditional American view of the traditional American, or what he terms "our national hero-lore." This tendency is particularly evident in the analysis of the character of the Colonial Englishman: the first American, according to Adams. He considers it to be an inherent quality of the British character that they "more than any other race" should be able to "make self-government work." Yet he is quite willing to admit that it was not working in England during the sixteenth and seventeenth centuries.

If there be any doubt on this point, we need only consider the effectiveness of Walsingham's secret police and the power of the brigands who made up Elizabeth's court. It was James I who bolstered his claim to rule by Divine right by appealing to the legal precedents set up by the usurpations of his Tudor predecessors, in the days when Parliament was a sham.

In another place, the author senses the solution of the problem of the European antecedents of American democracy. He has exceptional insight into Puritanism and what it implied, an insight which compels him to discard it as a factor in the building of American political institutions. But beneath the framework of the Theocracy, he finds the elements of local self-government. It was the "Congregational Church, the town form of government . . . ; the town meeting; the common school and village green which gave rise to democracy in Massachusetts."

It would have been much more complete and scholarly at this point to have added that this town government was the remaining relic in Stuart England of medieval Catholic democracy and that this system was not exclusively English but European in its scope. The medieval parish meeting was a truly democratic gathering where landowners, renters and laborers could vote and where the common voice was binding on all.

If there is serious fault in this analysis, therefore, it is the tendency to cling to the traditional pattern which makes the American basically an Englishman and always a Protestant. Other groups and other thinking have left imprints upon the American character and deserve recognition in such an analysis as that of Mr. Adams.

PAUL S. LIETZ

FRONTIERS AND FRICTION

THE NEW EUROPE. By Bernard Newman. The Macmillan Co. \$3.75

A MAN who knows Europe writes a fascinating "inside Europe" from the point of view of boundary problems and zones of friction arising out of the Versailles order.

Though the approach is more that of a wide-awake reporter's personal experiences than of scholarship, nevertheless it is valuable. While scholars are apt to dismiss as hopeless the problem of the continental boundary disputes, the author's aim is to persuade the general public that such problems must be dealt with intelligently, now, before the war is over. This does not necessarily mean the final mapping of every detail of the future boundaries. It does mean, however, an intellectual preparedness, an understanding of the principles involved.

In the opinion of this reviewer the author's approach, which regards non-physical geographical elements as the basis for the solution of the European boundary problems, is entirely sound from a politico-geographical point of view. Economic as well as historical and ethnographic factors must be taken into account. There must be flexibility in the order of the local application of these factors (namely, the ethnographic, the economic and the historical), which for proper results requires expertness and honesty from the boundary-makers.

Transfer of the ethnic enclaves seems to the author a good method to eliminate some of the continental ethnographic complexities. Would not, however, an option of residence and of loyalty for an individual who was dissatisfied with the decision of the boundary commissions be more ethical, including, of course, permission to transfer his belongings?

The author, who ultimately believes in a world federation, advocates regional federations at first as an education for world-federation. He is not world-police minded. Whether his regional federative system by itself, without a world federation, would be sufficient for peace and security, is questioned by this reviewer.

The cooperation of Russia on the basis of the principles of the Atlantic Charter is an accomplished fact for the author. But is it so, in reality?

This book will undoubtedly help the reader to inform himself about the European situation, and thus aid in the formation of the intelligent public opinion which is needed for a world order based on justice. TIBOR PAYZS

AMERICAN ARCHIMEDES

BOOT STRAPS. By Tom M. Girdler. Charles Scribner's Sons. \$3

WITH the competent assistance of Boyden Sparks, Tom M. Girdler, Chairman of the Board of Republic Steel Corporation, contributes in this book another chapter in the Horatio Alger field of American literature. *Boot Straps* is not, however, pure Horatio Alger, since Mr. Girdler's family was not exactly poor, nor was he without influential friends. His education at Lehigh was financed by a relative, and on his graduation friends were waiting to ease the transition from campus to industry. But thereafter Mr. Girdler has a right to say that he pulled himself up by his boot straps, and pretty far, too.

After the first ten chapters, which are devoted to his childhood and youth, his autobiography is exclusively given over to industrial and financial activities. This is understandable, inasmuch as the greatest thrill in life to Mr. Girdler is the quest for profits, and the noblest enterprise the amalgamation of little units of production into giant corporations.

Announcing



A personal excursion through the past thirteen years, by a distinguished Canadian convert to the Catholic Church, which traces the cumulative effect of the Church's doctrine and dogma on the liberal background and philosophy of his youth. As a record of the logical development of a soul in the Catholic life, his book will prove most helpful to others.

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Mr. Girdler is quite frank about all this. He believes, simply and sincerely, that industrial management has made America the greatest land in the world and is now, despite attempts to cripple it, saving what it has built from the attacks of our enemies. He hopes that after the war, when people realize how much they owe to management, they will put aside their unreasoning and unreasonable hostility to it. In this way, *Boot Straps* contributes to the current public-relations campaign to persuade the American people that big business management has accomplished alone the miracles of war production and surmounted, in so doing, the obstacles put in its way by fumbling Federal bureaucrats and power-hungry labor leaders.

The two most interesting sections of the book are those concerned with the birth of Republic Steel Corporation and the bloody battle in 1937 to save "Little Steel" from John L. Lewis' new lusty C.I.O. The formation of Republic Steel reveals the organizing genius of Mr. Girdler. It reveals, too, the process by which small independent businesses lose their identity in a huge corporation and the area of enterprise and competition is restricted.

Judicious readers will not accept Mr. Girdler's version of his fight with the C.I.O., despite his sincerity, without first consulting the records of the LaFollette Committee and hearing the C.I.O. side. That the Communists did play an important and reprehensible part in that memorable struggle is, however, beyond dispute. The decision to use Communist organizers was one of Mr. Lewis' worst mistakes. But in a quiet moment in his busy life, Mr. Girdler might ponder to what extent management's bitter and sometimes brutal opposition to the legitimate aspirations of American workers has brought to the front a type of union leadership which all good citizens join him in condemning.

I finished this book with mixed feelings of irritation and disappointment. Mr. Girdler is one of the nation's great industrialists—a typical exemplar of modern corporation management. From such a man, a reader naturally expects profound thinking on the tremendous social and economic problems which will confront the American people in the postwar world. There is little evidence of such thinking anywhere in the book, or even of awareness to the existence of these problems. Mr. Girdler's whole formula for the future prosperity and development of the country consists in a plea to Government to remove restraints on the profit motive and call a halt to social planning. Only in this way, he thinks, can we avoid State Socialism.

It might surprise him to learn that some thoughtful people feel that this formula is the quickest way, not to avoid State Socialism, but to hasten its advent. Has Mr. Girdler forgotten 1929?

BENJAMIN L. MASSE

SKYWAYS TO BERLIN. By Major John M. Redding and Captain Harold Leyshon. The Bobbs-Merrill Co. \$2.75
EVERY day millions of us listen in anxiously for the scores of the latest air raids over Europe, the Solomons or China. We are extremely proud of our airmen and eager to know them more intimately. This book answers some of the questions we have been asking. Two admiring Army officers tell us about the First Wing of the United States Air Force, based in England. Skilfully, they interweave anecdote with information.

There is Sergeant Smith, called away from disciplinary K. P. duty to receive the Congressional Medal. He won it on his first bombing flight. When he wears it, even the Generals must salute him. There was Lieutenant Casey's Fort, which in twelve minutes shot down seven enemy planes over the Bay of Biscay. There is the incident of Maureen, a blonde child adopted by the American flyers. The soldiers were sent to pick out an orphan boy. They chose a little girl, and the child's picture tells you why. There is the religious rite, the final act before they take off. "The Catholics knelt as the uniformed priest gave them absolution. Most of the Protestants stood with bowed head, while a Chaplain named Mc-

Leod said a brief prayer." Tony Santella crossed himself as he climbed into his Fortress.

One afternoon late in March, 1943, Major General Ira C. Eaker, commanding General of the Eighth Air Force, broke a long silence and announced to assembled newsmen: "Today I am sure." He meant that his series of laboratory experiments in daylight precision bombing were complete. He had charts on his wall to show they were a success. In one mission over Lille, France, the official score was forty-eight enemy fighters shot down without the loss of a single bomber. The insular critics who had loudly predicted failure were silenced.

The book is at its best when the flyers tell their own stories, each in his own way. Sometimes the epic tone is too strong and will remind the oldtimer of the dime novel and Frank Merriwell. The boys who face death in the skyways need no glorification. They are "sweating it out" up there amid the flak for us all. If we are human, we are grateful. Surely this book, written by officers who were privileged to live with our airmen and share their thrills and sorrows, will win the approval of America. There is room for many another such book about our far-flung Air Force. **GEORGE T. EBERLE**

THE AIR FUTURE. By Burnet Hershey. Duell, Sloan, and Pearce. \$2.75

WITH the newspapers carrying almost daily such headlines as "U. S. and Britain Study Postwar Aviation," and the more urgent one, "Plane Builder Demands World Bases for U. S.," it is time for everyone to read such a book as *The Air Future*. This book is referred to by its publishers as "A Primer of Aeropolitics." It is definitely that, since it presents a general account of the accomplishments to date of aviation, and discusses in a non-technical manner many of the problems which will be associated with postwar aviation. The author believes that clashes over air rights may easily lead to World War III, which may, with its great air power of the future, practically obliterate the weaker nations in the struggle.

Much attention is devoted to the impetus given to aviation by the war, with special emphasis on large cargo planes, which the author considers as the great unifying factors of the future. The chapter on "Freedom of the Air" is one of the best in the book. The author admits that freedom of the air is not comparable with freedom of the seas. He plainly states that freedom of the air is "a practical impossibility, if the rights of ordinary earth dwellers to liberty and safety are considered." Then, as a further complication, some nations, notably Turkey, have barred all air traffic of foreigners. Russia has taken much the same position. Most nations are understandably unwilling to sign away air rights. Yet the air traffic of the future, if it is to develop, must be practically free to disregard national boundaries, and take the most direct air route to objectives. The international supervision of the air routes will present many problems, which the author discusses in some detail. But if these problems are not solved, the airplane, which as someone has said, has already made Europe impossible, will in time make the world impossible. Unless directed by men of good will, the airplane may very possibly destroy civilization in the next generation. That is why a reading of this book is important. This nation is dependent upon the airplane for survival.

PAUL KINIERY

THE GRAND DESIGN. By David Pilgrim. Harper and Bros. \$2.75

JAMES DE LA CLOCHE, the natural son of King Charles of England, dominates Mr. Pilgrim's stiffly brocaded story. He moves through it in many disguises, in many places and in many roles, and in none of them is he attractive. As secret agent of the King, his father, he plays his part invested with all the trappings and speaking the stilted mouthings of a very artificial youth.

This is a tale of situations that become more and more tiresome through a lack of that very necessary ingredient of probability that might have given them some

"This Publishing Business"

One of the prime duties of the human race is to get itself carried on—to get new children born and nurtured to maturity. It is not everyone's job, but it is the race's job. But this carrying on of the race—a difficult and delicate matter demanding a certain repose and a certain stability—is made dependent upon sex-appetite, the stormiest and unruliest of all human appetites. The problem then is how the stormy and unruly thing is to be made to subserve the thing that demands permanence and stability. The answer is marriage.

Marriage takes hold of sex, orders, controls and directs it; and the new generations of men are born and reared. Nor is sex diminished but immensely enriched—for it is concentrated and not dissipated, drawing strength from life as a totality instead of being isolated in an autonomy for which it is not big enough. Any serious consideration of marriage must begin with its place between sex and the future of the race, as it adapts the one for the use of the other.

But when Mr. Jones decides that he wants to marry Miss Smith, he is not thinking overmuch about his duty to the human race. Nor would Miss Smith want him to be. If he urged her to marry him at once because the falling birthrate was a menace to the country's future, she might well feel that his wooing was a good deal too sociological.

A complete view of marriage must contain both these elements. Nature wants what *it* wants, namely the continuance of the race; Mr. Jones wants what *he* wants, namely Miss Smith. Ignore either, and you ruin marriage.

The tendency today is to concentrate exclusively on what Mr. Jones wants; and this proves disastrous. For Mr. Jones, flattered by so much attention, discovers that he wants not only Miss Smith but any number of other ladies besides. He gets a good deal of experience in the process and there is a good deal of chaos, and the only certain result is that everybody concerned is a good deal cheapened and the average level of happiness somehow falls.

Now you will not remedy the exclusive concentration on what Mr. Jones wants by ignoring Mr. Jones and concentrating exclusively on the more general purposes of marriage: which is what a good many Catholic treatises on marriage do. Marriage *has* a vast religious significance and a vast sociological significance, but somehow the glamour of it and the plain human fun of it seem to have evaporated. Suspect *any* treatment of marriage which omits the passion and the joy.

The attentive reader will have gathered what qualities we should want in a book on marriage. *Wingfield Hope's Life Together* has them all. And then some.

F.J.S.

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vague sense of reality. Whether or not the author intended an historical novel is difficult to say. If one expects much fidelity to fact in the story, he will be sadly disappointed. Whether through ignorance or design, or both, the author indulges an apparent bias against Catholicism, the Papacy and the Jesuits. Once more the old wives' tales of ecclesiastic plottings through the sinister machinations of the Jesuits are used to season a very flat tale. Unfortunately for the author, such condiments have lost their savor among intelligent readers.

A multitude of characters of great variety crowd the stage, all of them touching in some way the life of James de la Cloche. Most of them are unconvincingly portrayed. They speak and act as people in a book—that is, in an uninteresting book which has been weakly conceived and poorly executed.

JOSEPH R. N. MAXWELL

WAR'S END AND AFTER. By Stuart Chevalier. The Macmillan Co. \$2.75

THIS is an informal discussion of the problems of a postwar world. Untechnical and deliberately superficial—the author calls it a "primer for tomorrow"—the book covers a wide range of problems that even now are forcing themselves upon us for solution. A literary device puts before the reader the conversations of three veterans convalescing in a military hospital after the final defeat of the enemy. They are Red, a young newspaper reporter, with a background in economics; White, a conservative Democrat whose pet aversion is isolationism; Blue, an old-line Republican, hating radicals in every field but open-minded in the face of sound reasoning. The author hopes by means of this literary fiction to give every forward-thinking person a chance to have his say.

Despite the apparent informality, the topics are methodically introduced. First, the causes of the war, our peace aims, and the aftermath of hatred that must be combated are focussed for the reader's attention through the divergent viewpoints of Red, White and Blue. Four chapters are then devoted to the Atlantic Charter, its meaning and applications. The touchy and intricate question of sovereignty, which has been much in the public notice recently, comes up frequently. Domestic issues, such as the Negro problem and the fate of private enterprise, receive prominent space. Our relations with South America, Russia and China are also discussed by the versatile Red, White and Blue.

It would be misrepresenting the character of the book to single out any one view as proper to the author. His aim seems to be to stimulate interest in problems, not to solve them. Nevertheless, the tendency of the chapter entitled "Religion and the World of Tomorrow" is to label religion as merely brotherliness and good morals. Supernatural and dogmatic religion is by consequence denied. At the same time this chapter lays praiseworthy emphasis on the need for a sense of responsibility and concludes with the contention that "the present crisis in world affairs cannot be solved in constitutional or even in economic terms—the fundamental issue is moral."

The book makes easy reading and will be appreciated by persons who wish to make themselves reasonably familiar with the many perplexing problems of the post-war world. There is an index—an unusual feature for this type of production—which fact alone may give an idea of the multiplicity of items covered.

ROBERT A. GRAHAM

PAUL S. LIETZ is assistant professor of history at Loyola University, Chicago.

TIBOR PAYZS is professor of Political Science at the same University. He has contributed articles to AMERICA in this field.

ROBERT A. GRAHAM, contributing editor, taught at Bellarmine College Preparatory, San José, Calif., before coming to AMERICA.

MUSIC

TO sing or not to sing? That is the question a West Coast correspondent has asked me to answer. He says: "I read your articles in AMERICA, and am very interested in singing but unfortunately I cannot sing myself. I talked to someone about it and they recommended that I consult a vocal teacher. She talked quite a lot about voice placement, and suggested that even those of us who apparently cannot sing can, by proper coaching and exercises, place their voice sufficiently well to become through time passably pleasant singers. This rather fascinated me but when I learned that the placements would be at the rate of ten dollars an hour, I went home and listened to a few well placed top C's by John McCormack on the phonograph with no expense whatever. I should like your advice in the matter. Could I develop a passable singing voice from my somewhat barren material or did the singing teacher see the green in my eye?"

As this is the time of the year that the vocal studios open their doors for winter business, and practitioners of the art of song are on the alert for all aspirants, many people are asking this same question.

Usually, somewhere in the consciousness of those who want to sing, there lurks the thought of a career; but for a smaller group who wish to improve themselves and sing for pleasure, and do not care to spend a large sum for instruction, the class sponsored by a good vocal teacher and made up of eight or ten members solves the problem. Many who thought they possessed mediocre voices have been surprised and delighted at their own progress by following a persistent schedule of thoughtful study.

There are many good books on vocal production with accompanying vocal exercises. Listening to foremost singers through the medium of recordings can be helpful; but the best method is to find a reliable teacher who knows the craft and asks a reasonable price for private lessons.

Beware of the vocal teachers who are not busy and want to be. They generally advertise "free scholarships." The applicant may finally receive a partial scholarship; but will more than likely end up by paying a good fee for lessons.

For those who desire a career—if you love music to a degree that you cannot live without it, and are willing to give up much for it, by all means study; but if it is not important in your life you will never make a success. It takes more than a glorious voice; but of course a voice is the first requisite.

Be prepared for disappointments, for you may have great talent and a fine voice and still not get that lucky break, as singing is a gamble. That is why it is so wrong for vocal teachers to predict that their students will become "stars." There are singers who have reached the Metropolitan Opera, who through circumstances have not been prepared to cope with their opportunities, and have become disappointed in their careers and given up. If a singer has not reached the top at forty, it may be too late, as life does not start at forty in the world of concert and opera.

You must constantly keep on working and studying, for there is always room at the top for another good singer. You must also have a personality that will touch people when it goes over the footlights, for no matter how well you sing, if you do not have this quality you will hardly be successful. The question of money is very important, as it is needed for vocal lessons, coaching, lessons in acting and poise, languages, publicity and a substantial wardrobe. The interest and advice of a good concert manager is not only desirable but necessary to make for a successful career.

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THE DOUAY BIBLE HOUSE

EVEN to the most patient theatregoer, this early New York theatrical season is a good deal of a strain. We are told, in explanation, that good playwrights are too busy with war work, or too depressed over war conditions, to write plays. We have certainly missed them, and we have realized that most of the young beginners who are assailing us with their early efforts are apparently as depressed as the playwrights, as well as extremely depressing to audiences which have the courage to follow their experiments.

ALL FOR ALL. One of the latest offerings, and also one of the worst, is a vulgar little farce called *All for All*, misguidedly dramatized by Norman Bruce and produced at the Bijou Theatre by A. L. Berman. It is the result of a book entitled *Give and Take*, by Aaron Hoffman, and was written twenty years ago. The play had a "try-out" at that time, and its present revival is due to the optimism of Jack Pearl and Harry Green, who imagined they could delude audiences into the conviction that it was funny. It wasn't, and it will doubtless be off the stage when these lines appear.

The play contains six characters, all of whom, with the exception of Flora Campbell, have loud voices and highly exaggerated styles of acting. Pearl and Green hurl themselves into the general mess with a fine abandon and get frequent laughter from spectators who have come to the theatre determined to have a merry time. But even their laughter is forced and hysterical, and no wonder. For here's the plot.

One of the actors is an industrialist in the hands of a merciless banker. He has a radical friend, however, who finally saves him. He also has a son, who falls in love with his foreman's daughter. All this is rather confused, but the grim determination of the actors to get a laugh a minute out of situations without either comedy or wit, continues throughout the play. Pearl and Green work hard at this effort and they always have enough friends in the audience to give them the support of some laughs. But it is a long time since we have been shown a duller production. It has a bad effect on the players, most of whom are capable of good work.

HAIRPIN HARMONY. We have been hearing about *Hairpin Harmony* and its troubles and delays for some months. Now we know on how firm a foundation these troubles rested. The play's opening at the National Theater aroused the deep sympathy of tender-hearted spectators for the author and producer, Harold Orlob, and indeed for practically everyone connected with the production. It is as incompetent and vulgar a piece of work as *All for All*, though, as in the case of the latter mistake, it has one good player—a girl named Maureen Cannon, who does her best to give it life.

No one could work that miracle. The play's theme, if it can be said to have one, is the search for a director by a girl band. The band at least is not bad.

The settings by Donald Oenslager are, of course, what they should be. But Mr. Orlob, who ambitiously wrote the lyrics and music as well as the book for his offering, was far too vaulting in his ambition. Though he has a cast of sixteen players to help him, as well as a well meaning stage director and costumer, they could not do much with the material he had given them.

Half a dozen new plays are coming, and several of them may be on the stage when these lines appear. They include *Star Dust*, a comedy by Walter Kerr, *One Touch of Venus*, Kurt Weill's musical comedy, *Another Love Story*, a comedy by Frederick Lonsdale, Margaret Webster's production of *Othello*, starring Paul Robeson, and *Manhattan Nocturne*, with Eddie Dowling. Let's cheer up. The majority of these should be good!

ELIZABETH JORDAN

FILMS

CORVETTE K-225. Though the stories of ships that battle submarine wolf packs have been told before, and though this yarn follows the familiar pattern, the offering is worthy of note because much of the sea footage is authentic, having been made with the cooperation of the Canadian navy. Director Richard Rosson and his camera crew are reported to have made actual trips on an Atlantic corvette to obtain first-hand pictures. Their daring and art have recorded a convoy trip exciting enough to thrill any moviegoer. Life on deck when danger threatens and below deck in the daily routine are all intelligently and honestly presented. This is not an out-and-out documentary film, for a romantic subplot has been interwoven and the relationships of the men on board are believably inter-threaded. Randolph Scott is the Canadian naval officer who returns to sea as a corvette commander and encounters all the hazards that such a passage can offer. Barry Fitzgerald plays a typical tar, Andy Devine, Murray Alper and Fuzzy Knight give moments of comedy relief. Ella Raines as the sister of one of Scott's assistants inspires the bits of romance that dot the proceedings. Because the film's drama is so topical and because it has been realistically, sometimes spectacularly, recorded, the duller moments of the picture can be forgiven and the result is a war saga that offers something of interest to the whole family. (*Universal*)

THE UNKNOWN GUEST. Here is one of those psychological dramas where the audience and the characters on the screen are kept in suspense up to the fade-out. Far be it from me to spoil anyone's interest by revealing the denouement, so you will have to see the film to learn the truth about one suspected killer. The setting is a remote mountain lodge, owned by a miserly couple who are about to close the place for the winter. Into the eerie, shadowy inn comes their sullen, down-at-the-heels nephew whose furtive air suggests past crimes. When the old people vanish, a servant and some of the townspeople feel convinced that the visitor has murdered them. A succession of events baffles everybody, stirring up terror and suspicion. Victor Jory is convincing as the calculating suspect while Pamela Blake makes an appealing heroine. Adults will be mildly diverted with this unassuming piece. (*Monogram*)

HOSTAGES. The horror of Nazi brutality has been presented with so much more conviction in other celluloid records that this commonplace production fades into unimportance. Even the acting of such stars as Luise Rainer, William Bendix, Oscar Homolka, Paul Lukas and Katina Paxinou cannot lift this story about the torture of twenty-six Prague hostages out of mediocrity. Some are miscast and others struggle with poor material. When a German officer commits suicide the Gestapo seize the circumstance of his death to suit their purposes and incarcerate the hoard of victims. The stupidity of these Nazi officers from the lower grades through to the highest rank is ladled on too thick for credibility. Stefan Heym's best seller of last season has suffered badly in its translation to the screen and will hardly satisfy the adults who see it. (*Paramount*)

WHISTLING IN BROOKLYN. If you are one of that legion who goes berserk over the Dodgers, or if you number Red Skelton among the screen's funny men, maybe this picture is for you. The Brooklyn Dodgers appear briefly, while Red Skelton monopolizes most of the film's reelage. As a radio crime wizard, he stirs up the suspicions of the police over a number of unsolved murders and their hunt for him is a dizzy affair that all the family may see. (*MGM*)

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CORRESPONDENCE

FREEDOM FROM RELIGION?

EDITOR: Your editorial, *Unquenchable Spirit*, in the issue of September 25, is worthy of the attention of all Americans. And for Catholics it should be a reminder that war preoccupations can not be permitted to slacken vigilance in guarding the education of Catholic youth. The present low tide of civilian students in our schools may cause some to forget that many Catholic boys, as a result of advanced military training programs, are receiving higher education today, who would not have been in a position to pursue it before the war. It is still important, then, to know what is being taught in the other schools.

Aside from the Church's viewpoint, it is difficult to see how anyone can reconcile such statements as those quoted in the editorial with the nation's struggle to guarantee *Four Freedoms*, with the current concern of so many national leaders about the failures of an educational system without religious training and with the frequently expressed sentiments of our men in the service, such as, "there are no atheists in foxholes." With the slogan in the air "all out for victory," one wonders where the intolerance and morale debunking of such "Liberals" finds place in the ranks.

St. Louis, Mo.

DONALD R. CAMPION

"AMERICA," NEGROES AND FEPC

EDITOR: In the very fine Symposium on the Interracial Problem (*AMERICA*, October 2), Mr. Bauer stated, relative to the admission of colored students to our Catholic schools and colleges: "Fear of the reaction of Catholic white students is at times so exaggerated that when the actuality occurs (i.e., admission of Negro students), administrators are often surprised at the attitude of their students to the Negro. Perhaps they underestimate the Catholicity of their charges."

In fact, they do underestimate it. In recent conventions of the Catholic Students' Mission Crusade, the delegates have repeatedly urged the admission of Negro students to Catholic Colleges and in general a more tolerant and truly Catholic attitude towards the Negro. I am sure the same can be said of the members of Father Lord's Sodality groups.

I have addressed students in a number of Catholic colleges and have found the same spirit. I have visited at least two Catholic colleges in the mid-West where colored students were registered, and found perfect harmony.

Recently I met a college graduate on a train. She was from Texas. "When I was going to college, Father," she said, "my one ambition was to study law for the sole purpose of championing the rights of the Negro; and that might sound strange to you, coming from a Texan."

In this spirit of sympathetic tolerance and cooperation, the younger generation has led the way. It behooves us to follow them!

Baltimore, Md.

SAMUEL J. MATHEWS, S.S.J.

EDITOR: The Interracial Justice Symposium (*AMERICA*, October 2) shows that racial discrimination is not confined to the South. However, Mr. Sheridan's plea for sympathy and understanding calls for some comment. All too frequently the Northerner's criticism of Jim Crow practices there is met by an attack upon the Negro. Most of the arguments employed stem from out-moded, oft-refuted racist dogmas. Rarely is there acknowledgment of the evil of Jim Crow, of this "society's law" which contravenes both civil and Divine law.

Sympathy and understanding can only come about

when the Northerner realizes there must needs be a time lag between belief in a principle and its integral practice; and when the Southerner, admitting the principle, not the mere "theory," of racial equality, has the courage to condemn the contrary practice. The Northerner must practice patience; the Southerner justice and charity.

Even should Jim Crow be accepted as a lesser evil, it is but just to demand it be recognized as evil. Toleration of such an evil bids fair to degenerate into compromise unless in season and out of season the principle, Christian and democratic, of racial equality be upheld.

Brooklyn, N. Y.

ALOYSIUS J. OWEN, S.J.

EDITOR: The editorial in your current issue *FEPC Re-convened* states that "two of the most appalling passenger train wrecks in American history wrote an endorsement" of O.D.T. Eastman's words on the critical manpower shortage in the railroad industry. Such statement is a very serious pronouncement. What factual basis exists for attributing the wrecks to the manpower shortage in the railroad industry, or the manpower shortage, if any, on the two particular railroads involved? On those two railroads there is no racial question having the remotest connection with those unfortunate occurrences.

Precisely what do you mean by "the case of the Negro railroad firemen" which you state "has remained unsettled and unheard?" The basic facts of such case I think should have been outlined, however briefly.

What support is there for the assertion that "2,000" colored firemen on twenty-two railroads "have been thrown into the unemployed class for purely racial reasons." The statement necessarily implies that the 2,000 were once in the service of the railroads, and then were dismissed for racial reasons. Another serious statement unsupported by anything in the editorial.

The statement is made that they (colored firemen on the railroads) were "deprived of any bargaining representation through the Brotherhood to which they were obliged to belong." As a matter of fact, one of the complaints filed by the FEPC was that the Brotherhood did not admit colored firemen into its membership, and it is a fact that the Brotherhood does not admit colored firemen to its membership. Membership in a labor organization, and being included in collective bargaining through a labor organization, are two separate matters, something not usually kept in mind by those who should do so.

Reference is made to a "decision" by the same Brotherhood in February, 1941, depriving colored firemen "of their jobs." What "decision" is that? What the editorizer had in mind, I am sure, is a collective bargaining agreement with certain railroads. This agreement was reached through the good offices of the National Mediation Board, which represents the public in mediation proceedings. But that agreement did not deprive any 2,000 colored firemen, nor any other substantial number, "of their jobs." It may have caused a scattering number to shift assignments, but it did not cause them to lose their employment. This is another real distinction that should be kept in mind. And I am not defending that agreement in its entirety at all.

"Clear evidence" is a very scarce achievement. The editorial says counsel for colored firemen had an "overwhelming mass" of it. Extreme characterization, to say the least.

Mr. Eastman's warning is not "a categorical answer" to the assertion made in the editorial. Racial issues do not increase or decrease basic necessity for manpower.

In occupations traditionally filled almost exclusively by colored men in the past there is today a shortage of workers in the very section of the country where racial considerations have been uppermost. Assuming solution of the racial question, it would not increase available manpower, merely cause shifts therein. And that is all that Mr. Eastman's proposed recruiting campaign despite past customs and practices would accomplish—get the workers into the railroad industry, which would mean taking them from other industries.

Washington, D. C.

A. J. BIER

[Edit. Note. "Were obliged to belong" was an error. We had intended to say: "to whose rulings they were obliged to submit." Negro Brotherhoods lack bargaining power. Further aspects of this letter are discussed on the Editorial page.]

MESSENGERS OR THINKERS?

EDITOR: I am very happy that Father Parsons saw fit to comment in his home-coming column on what appears to me to be the basic trouble with the proper functioning of democracy in America.

In addition to what he says about our Congressmen being messengers, I would ask, "for whom?" Also, rather than have our Congressmen justify themselves after acting as they think best, I think it is high time some means were made available for them to do some "educating" while they are acting. Apparently they won't be able to do it through the newspapers, and, in view of recent events, it is very doubtful how much they can do through the radio. Perhaps legislation should be passed which would require every local radio station to give free time at a certain hour every week to the local Congressmen, while the local newspapers would be required to give them space for a weekly column. While numerous objections could be raised to this, it seems to me it would give the people, week by week, a chance to know what their representatives are thinking and doing. I have enough faith in the people to believe that the poor "messengers" or "thinkers" wouldn't sit in Congress too long.

I wish Father Parsons would look into the problem of streamlining Congress. He will see how overworked many of the more competent members are and how impossible it is for them to give proper consideration to the problems confronting even the committees of which they are members. If he would look behind the good work of the T.N.E.C., Tolan, Truman, Kilgore, and Murray Committees, he would find an important reason for it in the staff of experts they employ. I also would wager that if he studied the ideas emanating from the individual members of the committees over a period of time, he would find in a similar way the good effects expert advice has.

Washington, D. C.

JOSEPH P. McMURRAY

WOMANLY WOMEN

EDITOR: I agree with "A Pilot," Florida, (AMERICA, Sept. 18) that it is deplorable to imagine a world inhabited by women who have forgotten the beauty of morals and live the life of a pagan.

Many of us, however, do know there are Christian principles and are doing our best to keep this flag waving just as the boys are striving to keep "Old Glory" waving.

New York, N. Y.

A. ADRIAN

(The views expressed under "Correspondence" are the views of the writers. The Editor may or may not agree with them; just as readers may or may not agree with the Editor. The Editor likes letters that are short and pithy; he merely tolerates long ones.)

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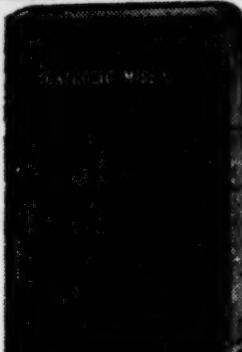
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PARADE

DURING the week, ladies figured in more embarrassing incidents than did men. . . . In Salt Lake City, a woman dislocated her shoulder while trying to button a new blouse. . . . In Los Angeles, a new janitress, while tidying up inside a bank vault at night, happened to dust off the burglar alarm. She was surprised to find five police guns pointed at her when she stepped out of the vault. . . . An Illinois housewife, after walking all over Springfield, finally succeeded in purchasing an alarm-clock. She then dropped into a movie theatre and fell asleep. The alarm went off just as a nurse in the film pushed a button to call a doctor. It continued ringing after the movie doctor appeared, and provoked considerable adverse comment from the spectators and from the manager of the theatre. . . . In Chicago, a woman operator of a home for the aged was fined one hundred dollars for beating a ninety-one-year-old male with a soup-ladle. . . . A beauty-parlor operator in a town in Washington was placed in a dilemma when a man brought a horse into her salon for beauty treatment. She felt that her customers would not like waiting their turn for treatment with a horse. On the other hand, the man, who intended entering the beast in a show, was influential. She decided to prettify the horse and gave it beauty treatment consisting of peroxide bleach and platinum rinse for mane and tail.

The men, however, did not escape nonplusing incidents altogether. . . . In New Jersey, a gentleman waiting for a bus fell asleep on the steps of a church. When he awoke, he was still there but his forty dollars, his trousers, his shoes were gone. . . . In Decatur, Ill., a man took lodging in a rooming-house. Forgetting the address, he inserted an ad in the local paper requesting the landlord to inform him where his room was, so that he could be reunited with two suitcases, a pair of shoes, a razor strop and a hat. . . . In a Phoenix, Ariz., railroad station, a citizen entered a discussion with a group of strangers, the topic being how easy it is to pick pockets. When the strangers left, the citizen discovered that his wallet containing fifty dollars and valuable papers had gone with them. . . . Coincidences continued occurring. . . . In Utah, a rear wheel dropped off a moving truck, rolled several hundred feet, hit a curb, leaped over a parked car, smashed through a window and came to rest against a recapping machine in a tire shop. . . . New pretexts for divorce appeared. . . . A California woman told the judge she wanted a divorce because her husband said "he couldn't live with me because I was much too good for him." . . . A twenty-four-year-old Chicago woman informed the court she could get along fine with her husband when he was drunk but could not get along with him at all when he was sober. She added that she was unable to continue spending half her salary to keep him in liquor and that this inability meant he would be sober a great deal. She sought and received a divorce.

Hasty marriages between soldiers on leave and girls blind to the responsibilities of married life, marriages made after brief acquaintance—these are responsible for the twenty-five per cent increase in Texas divorces, a woman judge of that State declared. She added that such "furlough marriages" are contributing also to the national increase in divorce and will contribute still more after the war. . . . The frightening divorce situation is alarming many people these days. . . . However, few outside the Catholic Church will admit the one and only cure—the Church's unyielding stand on divorce. . . . History shows that whenever the Church's principles are abandoned, soon afterward divorce is permitted for any old reason.

JOHN A. TOOMEY

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